

CPJ will expand and publish new research

Marian Van Til

TORONTO, Ont. — The Citizens for Public Justice (CPJ) announced last week the planned publication of a two-year review of Canada's social policy. Recent research work has focused on policies of the Mulroney government, says CPJ Research Director John Olthuis.

CPJ has critiqued "New Directions for Canada," and is offering alternatives to programs proposed in that government document. Regarding universality, for example, CPJ has examined "how

Canada makes social assistance available, how much goes to upper income people and how to increase payments to those below the poverty line without (requiring) a net tax increase," explains Olthuis. "There are ways to help the poor without cutting social benefits," he adds.

(CPJ will also formally respond to the government's budget due out in April).

CPJ will publish a resource kit of eight papers which address various aspects of social welfare by sometime this spring. The research results will also be

presented at workshops, seminars, conferences, in opinion pieces for the secular press, and will be made available to the Inter-church Task Forces. (Nine or ten churches jointly sponsor a task force which then speaks "on behalf of itself and those churches," Olthuis explains. These task forces "use a lot of CPJ's work.")

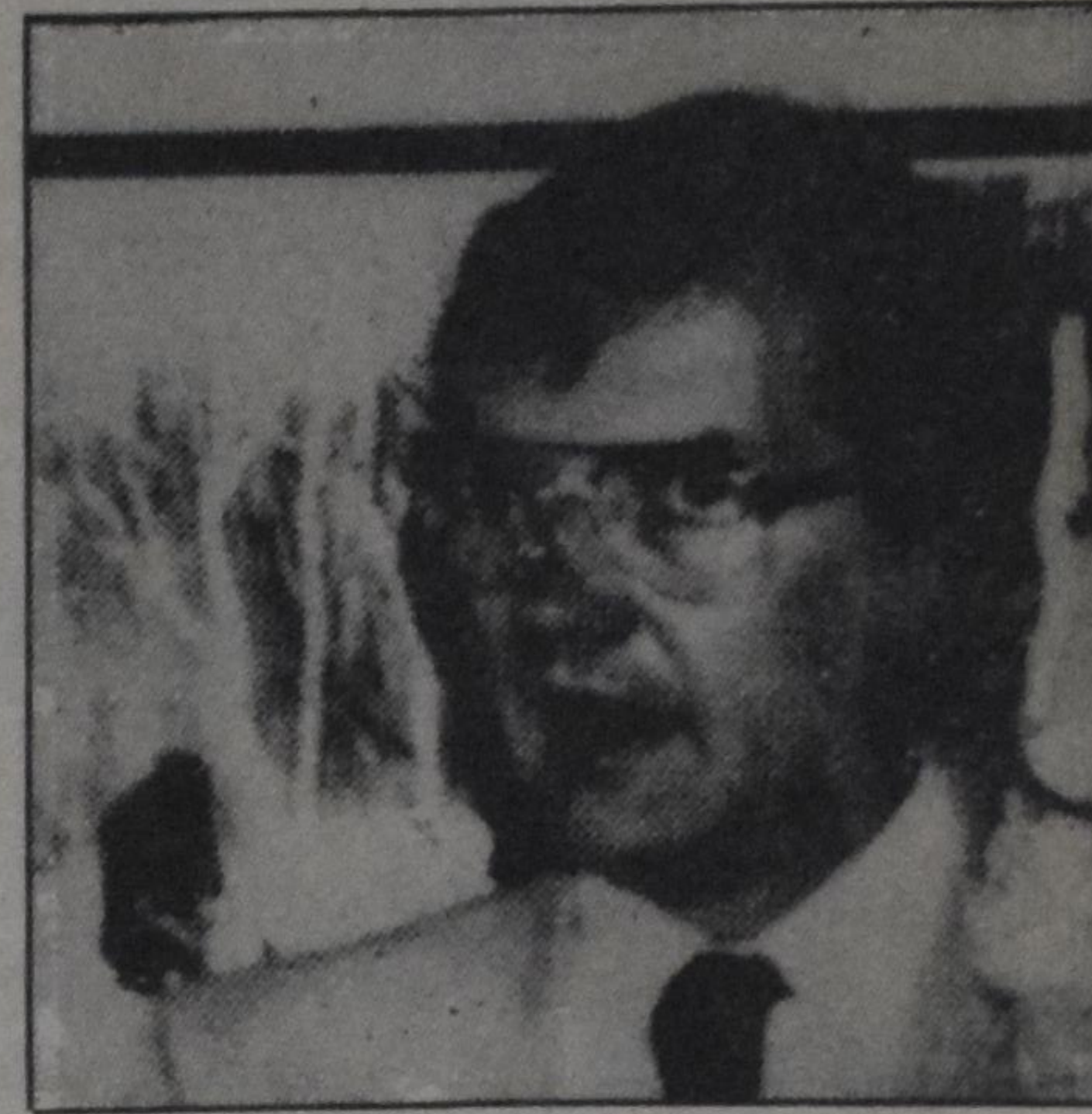
CPJ members will be informed of the special policy research results via the organization's newsletter *Catalyst*. The eight-paper kits will be available to individuals, and for group study.

CPJ has 1500 members but is looking to raise that number in part by launching a membership drive in Alberta in March and April.

The organization will add a legislative and community worker in Edmonton, and expand its Ontario witness by hiring local field workers and by publishing a Political Service Bulletin on the upcoming provincial election.

CPJ hopes to raise \$75,000 by March 31 in order to bring its message to more Canadians. The "deepening social and economic crisis which CPJ's research has uncovered" lies behind its ambitious plans for 1985 and beyond.

CPJ Public Affairs Director Gerald Vandezande sums up what he sees as its crucial task in Canada: "We believe that CPJ has a key, Christian role at this time, hence our call to greater Christian political witness and 'not to fail or be discouraged until justice be established.'"



Thinkbit

A four-year-old, who does not like the idea of dying, always concludes her evening prayer with "Take me when I zoom to heaven! Happy there with thee to dwell. Amen."

told by a contributor

What agency is responsible for witches?

WIESBADEN, West Germany (EP) — The West German federal state of Hesse has finally decided who is responsible for witches in the region. A recent study on the activities of new religious groups, cults, and "magic circles," prompted Hesse's parliament in Wiesbaden to examine which government agency should regulate witchcraft.

Initially it was assumed that the Forest Minister would be responsible for witches, since "witches live in forests." Later the Minister of Justice was considered responsible since many witches circles are registered at municipal courts.

But Ulrich Steger, the Minister for Economy of Hesse, says "the witches belong to me." Steger notes that witches prefer to fly through the air; his minister controls Hesse's air traffic.

Calvinist Contact

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Test tube fertilization good use of technology says Calgary doctor

Jeff Adams

CALGARY, Alta. — The director of Western Canada's only test-tube baby clinic sees no irony in the fact that he is fighting to produce children while some of his medical colleagues are

systematically destroying them.

Dr. Pat Taylor says he is well aware that Foothills Hospital in northwest Calgary operates both abortion and infertility clinics. The abortion facility is the largest in the province.

Taylor defended the hospital, saying it is well within federal laws in performing abortions. In any case, "my clinic doesn't perform them."

Telephone call brings tears

Moments after his late-January news conference announcing the birth of Alberta's first test-tube baby, Taylor received a phone call that brought tears to his eyes.

"That was the mother," he explained to the lone reporter who remained. "I could hear her little girl crying in the background."

Looking a little embarrassed as he moved towards the exit door, Taylor added: "It's pretty touching; it means something to be able to help people who come to you with so little hope left."

Taylor told reporters he had nothing directly to do with the celebrated baby's birth. In fact he hadn't seen the healthy youngster or her jubilant parents, who have requested anonymity, in several months.

"The last time I saw her (the mother) was six weeks after we confirmed fertilization."

The woman became pregnant before, but both were aborted tubal pregnancies that permanently blocked her fallopian tubes and made normal child-bearing impossible. She and her husband joined 45 other couples that have come to Taylor's clinic.

Seven other women are pregnant, thanks to the facility funded by Foothills

Hospital and the University of Calgary. The next baby is due soon and there are 120 more couples on the treatment mailing list. One miscarriage has occurred.

Exact moment is important

Test-tube or in vitro fertilization as it is more correctly called, is a procedure in which a woman's eggs are removed to a laboratory and joined with sperm from her husband. Then, usually within 48 hours, the eggs are reimplanted in the womb.

Continued on page 4 ...

Inside this issue:



"Submissive ... most of the time" — an interview with Ria Kroezen, a 39-year-old woman who has fought against cancer for four years. Is the Lord saying 'No' to her prayers for healing? Is the Lord saying 'Yes' to her ministry? Read this salutary account of how God works in the lives of His children ...

pp. 10-12

Government plans no grants for pro-family organization

Bert Witvoet

OTTAWA — It appears that the Secretary of State operates with a clear bias in favour of organizations like the National Action Committee on the Status of Women (NAC) and against an organization like R.E.A.L. Women of Canada (R.E.A.L. stands for Realistic Equal Active for Life).

R.E.A.L. Women requested a grant in the amount of \$93,400 to help the day-to-day operation of the growing organization. After some stalling the request was denied by the Secretary of State Department Women's Program. The department stated as reason that "the promotion of a particular family model is not within the spirit of the objectives of the (Women's) Program. The Program concentrates on supporting groups who are working to

explore all options for women as they work towards equality in a society that is changing rapidly."

R.E.A.L. Women argues that the whole purpose of its organization is to provide options for women. In a newsletter it states: Instead of all women being pushed into the marketplace, both by financial and social pressures, as promoted by the feminists, the objectives of R.E.A.L. Women is to provide women with options that will allow them to remain in the home, if they wish, or to work outside the home, or both.

The refusal on the part of the Secretary of State is all the more surprising since NAC received in 1984 no less than \$300,000 (up from \$185,000 in 1983). NAC supports and promotes Dr. Morgentaler and abortion on demand. Continued on page 4 ...

Calvinist Contact

Editor
Bert Witvoet

Publisher
Stan De Jong

Editorial Assistants: Marian Van Til, Henry De Jong

Accounting: Willy Suk-Kleer

Advertising: Klara Numan

Circulation & Mailing: Grace Bouwman

Layout and Design: Margaret Griffioen

Typesetting: Kim Yungblut

Children's Page Editor: Doro Bakker

Western Correspondents: Jeff Adams, Paul DeGroot

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Editorial

Editorial Advisory Board: James R. Dickey, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen, Ellen B. Zwart.

What keeps the pro-life people going?

Every day they are there, at both entrances of the Morgentaler clinic in Toronto, protesting the wilful taking of human life and the wilful breaking of the law. They may not be the same people every day, but there is continuity of presence and message. Often the ranks are swollen by the sudden emergence of a busload of school children or a pro-life group from out-of-town.

The commitment of all these people is heart-warming. It almost inevitably raises the question whether the pro-choice people can muster that kind of dedication. The answer is a clear 'No.' Remember the Pro-life rally held at Queen's Park on October 1,

1983? The crowd was estimated at 25,000 or more. At the same time a pro-abortion rally was held on Nathan Philip's Square in Toronto. It drew only 350 supporters!

Why that difference in support?

I believe the difference can be explained with several reasons. The Pro-Life movement generally finds its motivation in deeply felt religious convictions. The Pro-Choice group tends to be fed by a secular point of view. The Pro-Life people often talk about family values and seem to like fair-size families. Pro-Choice is individualistic in its talk, focusing more on the freedom of the individual and the need for women to pursue careers. Pro-life has a sense of right and wrong, whereas Pro-Choice speaks of rights and violation of rights.

What keeps people like Dr. Morgentaler and a relatively small circle of friends going is the myth of being liberators and the anger over against people and systems that cramp their style. They want to win the battle.

Is it love?

Perhaps the question of dedication can be boiled down to the presence of love. The *Toronto Star* of February 4 carried an article (for once sympathetic) on the protesters who maintain a vigil around the Morgentaler clinic.

It mentions middle-aged mothers, doctors, teachers, unemployed labourers and fresh-faced students. Among them on this day is a group of students from Hamilton District Christian High led by teacher Harry Meester, who gave up a semester break holiday to spend a day in front of the clinic.

But the most convincing story of sacrifice comes from the report on a woman called Fernanda Lino: "Fernanda Lino, 54, comes every day with fresh-baked cookies, hot coffee and soup for her fellow demonstrators after returning from morning Mass. She also brings extra socks, mittens and hats to help others withstand the rigours of winter. 'I'm here because I love all children. My mother had seven children and we had a beautiful life,' she said."

Is there a more eloquent testimony of how love can fuel the fire of those who commit themselves to protecting the sanctity of life? As long as Fernanda Lino's spirit drives the Pro-Life movement, Dr. Henry Morgentaler does not have a ghost of a chance of winning the war.

The church moves in mysterious ways

A weekend bout with the flu kept me from going to church one Sunday morning. I decided to watch some religious programming on television instead. Turning to CFTO or channel 9, I was soon watching and listening to a Richard De Haan from Grand Rapids, Michigan. The program was called Radio Bible Class.

The presentation was thoroughly Reformed. De Haan talked about how to recognize a good church. Over two Sundays he dealt with seven questions about the teachings of a church. A good church has the right bibliology, theology, Christology, sauteriology, pneumatology, ecclesiology and eschatology. In other words, what a church teaches about the Bible, God, Christ, salvation, Spirit, church and future times determines whether or not it is a good church.

I don't know whether the list was meant to be exhaustive, but it certainly sounded that way. That tends to be a problem in reformed churches. We want to be kept from error so badly that we end up trying to classify the truth. As a result we miss some of the excitement and wonder of the gospel. Surely a good church is much more than a church with certain teachings.

This element of control that was evident in the presentation also showed up in the style of the program. I'm talking about the presentation and especially the way the choir came across.

I must tell you about the choir. It consisted of some 18 terribly handsome young people, impeccably dressed and groomed. And you wouldn't believe the teeth! I am almost positive that each member was selected on the quality of teeth rather than voice (well, that's not quite fair; they did have good voices). Two rows of pearly white incisors were constantly visible as the cameraman panned the group of singers.

I'm not trying to be facetious, but the total impact of neatness, enhanced by the background, Cyprus Gardens in Florida, reenforced the idea that the gospel can be neatly captured and artificially packaged.

That kind of thinking is not all that innocent! The gospel is emasculated by such neatness. This is not to say that a presentation of the gospel should be characterized by anarchy. Let there be order. But the order should not remove the element of surprise and complexity that will be there for several reasons: the creation is rich and varied, people are still sinners and the Holy Spirit works in mysterious ways.

What are the characteristics of a good religious program? The choir should have a mix of good looking and not so good looking people. A few teeth should have cavities, and here and there a tuft of hair should be stubbornly out of place. Not everyone in the choir should look equally happy. The background should show a bit more of the roughness of life or nature. And the minister should be somewhat at a loss to explain what makes for a good church, except to say perhaps that, besides good teaching, there should be a lot of love in evidence.

Letters

Goliath convention in jeopardy?

We deeply appreciate the front-page coverage you gave in the February 8 issue to CLAC's upcoming convention in Edmonton. As to the heading of the article, we have some misgivings, especially in view of the ignominious fate that befell Goliath.

**Ed Vanderkloet,
Executive Secretary, CLAC
Rexdale, Ont.**

C.C. editorial procedure unfair

Why did *Calvinist Contact* permit Harry Antonides to reply to the two

people who wrote in recently disagreeing with his review of the book *Nicaragua: Christians Under Fire*? This was extremely unfair, in my opinion. Standard editorial procedure allows for a rebuttal only to correct errors which a letter-writer has made.

I was particularly annoyed that you allowed Mr. Antonides a second reply; surely one was enough. In the January 25 *Calvinist Contact*, John Brouwer wrote a long letter presenting strong factual information to counter Mr. Antonides' review. Any fair editor would have left the matter at that. But you didn't. Instead, you permitted Mr. Antonides to reply at great length — making his third long tirade against Nicaragua's Sandinista government. I can only conclude that your willing-

Dutch

Dienen beter dan debatteren (1)

Bertus, meer dan mijn andere kinderen in Canada, heeft moeite met het Nederlands. Hij is ook niet zo vaak terug geweest, daar had hij het geld niet voor. Want Bertus, ach die Bertus, werd vaak "afgelegd." Verdiende net genoeg om een beetje achter het gemiddelde emigranten-gezin aan te sukkelen.

Volgens Aaf, zit Bertus nog vaak met zijn gedachten in Nederland. Bertus zelf zou dat ten stelligste ontkennen — in het Engels — De Heer heeft Bertus echter andere uitstekende gaven gegeven. Bertus kan prachtig vertellen. Maar als Bertus zijn kinderen bezig houdt met het één of ander fantastische verhaal, speelt het zich altijd af in Nederland. Ach ja, die Bertus van ons leeft in het verleden. Het roemrijke verleden in het oude vaderland ... Canada is vaak een teleurstelling geweest voor deze mijn zoon!

Zo zitten we op een avond ademloos naar hem te luisteren, behalve mijn vrouw Margriet. Ze verstaat er geen klap van, en de breipennen gaan steeds langzamer. Toe maar, ouwetje, sluit je oogjes maar even dicht, voor het slapen gaan zal ik je het hele verhaal wel vertellen ...

Als we onder de donsdeken liggen, geeuwt Margriet: "Waar had Bertus het nu weer over? Ik zat er maar weer voor Piet Snot bij." Ik vouw mijn handen achter mijn hoofd. Eigenlijk zou ik nu wel willen slapen, maar Margriet is toch ook naar Canada gekomen om van haar kinderen te genieten. Margriet reikt al naar het breiwerk dat nimmer ver is. Zelfs in bed kan Margriet slecht luisteren als haar gerimpelde grootmoederhandjes niet bezig zijn. Deze reis breidt ze sloffen. Twintig paar sloffen voor al haar

nakomelingen in Canada. Gelukkig is het een gemakkelijk patroon met grote steken

Bertus had in de zesde klas van de lagere school een vriendje Rinus, waar hij reuze mee overweg kon. Rinus was het zoontje van de portier van het Geologische Instituut aan de Eubesus Singel. Volgens Bertus was deze vader een zeer geleerde man. Hij bestudeerde de dissertaties die professoren en studenten door het loket van de portiersloge schoven. Ze wisten wel dat de portier tussen negen en vier het wel op z'n slofjes af kon. Zo kreeg de vader van Rinus een wijde kennis van de aarde en het ontstaan derzelve ...

Op school hadden de jongens een meester Oosterveen die

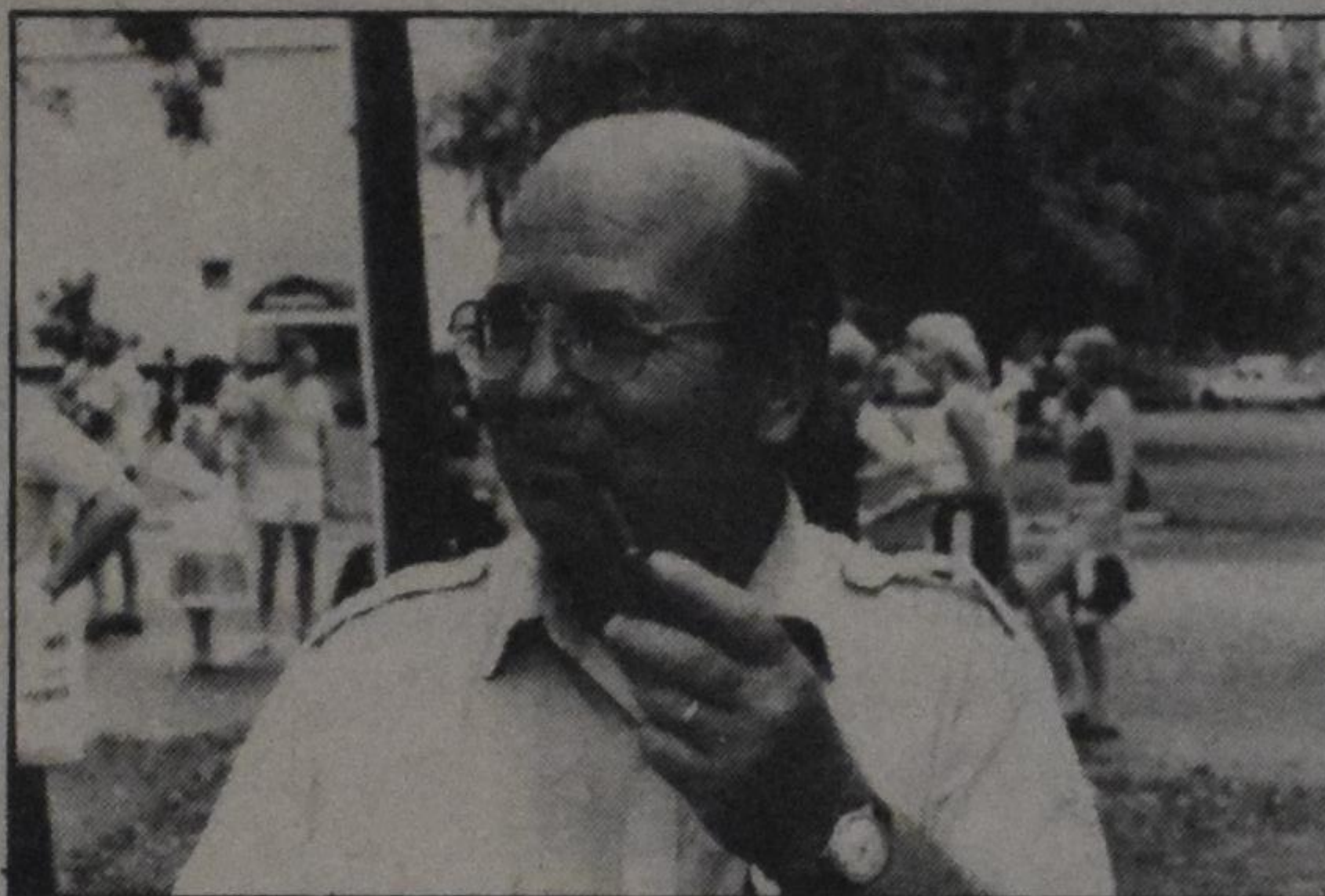
fantasties kon vertellen. Als die meester Jozef eenmaal in de put had, zaten zelfs de harde bikkels uit de "Jan de Roos" buurt met vuurrode koppen hun tranen in te houden. Aan het begin van het jaar was het Paradijsverhaal aan de beurt. Toen had je de poppen aan het dansen. Rinus'

visstalletjes op de Grote Markt liepen, bereikte het geluidsgehalte van hun debat een zodanig peil, dat ze het geschreeuw der visboeren overdonderden. Een urker visboertje, imitatie zwarte pofbroek waarop eeuwen visschubben kleefden, kwam

de conclusie dat als je zo in die zes dagen moest geloven je beter de hele Bijbel aan de kant kon schuiven.

O, wat zat het die jongen hoog! Hij schaarde een stelletje knapen om zich heen, en onderwees hen in de voorzeide leer. Die jongens knikten ijverig 'ja en amen', ofschoon ze heel niet begrepen waar Bertus zich zo druk over maakte. Rinus kreeg ook een stelletje aanhangers. Zo werden de "Paradijs" en de "Dinosaurius" clubs geboren. Deze clubs ontmoetten elkaar in het Stadspark en debatteerden dat de vonken er afvlogen. Meester Oosterveen vond het vreemd dat de fijne sfeer in zijn klas ineens veranderde. De jongens hadden hun huiswerk niet af. Bij het voetballen werd scheen met bal verward. Jongens snauwden meisjes af. De meisjes beten fel terug. Verdrietig fietste meester Oosterveen naar huis ... weer zo'n nare dag. Wist hij nu maar wat er aan de hand was! Hij zou het spoedig weten ... Wordt vervolgd

Van Halsema's Onthullingen



smoezelige vinger kliefde door de lucht. "Meester, mien Pa zegt dat die zes dagen, nou, dat is allemaal larriekoek hoor. Da's niks van an, hoor! Mien Pa het een boek thuis" En meester Oosterveen kreeg lever op zijn brood.

Na schooltijd werd Rinus door vriendje Bertus goed onderhouden over zijn dwaze ketterij. Terwijl ze langs de

dreigend op hen af. Op on-Urker-achtige wijze vloekte hij de knapen voor zijn stalletje weg

De vriendjes bleven eerst vriendjes. Maar dat duurde niet lang. Rinus bleef doorzagen over de scheppingsdagen. Ze werden steeds langer. Eerst eeuwen, daarna miljoenen jaren. Bertus, helemaal op zijn eentje, zonder inspraak van oudere wijzere lieden, kwam tot



Carl D. Tuyl

Persoverzicht

De begroting werd tot Mei uitgesteld. De Liberalen zeggen dat het uitstel de P.C.-partij in Ontario gelegenheid geeft een verkiezing te houden. Zo de waard is vertrouwt hij zijn gasten, zullen we maar denken. Er wordt wel algemeen verwacht dat de nieuwe begroting belastingverhoging zal bevatten. "De riemen aan trekken," zei Colijn dan.

De zaak Hatfield is een rollende lawine, er wordt iedere dag wat aangedikt en de man's reputatie is zo ongeveer in dezelfde staat als een Ford met driehonderduizend mijl er op. Daar zit ook niet veel muziek meer in. Er worden natuurlijk vragen gesteld in de kamer, waar men zelfs zulke treurige

omstandigheden in politieke winst wil omzetten.

Er wordt veel geschreven de laatste tijd over oorlogsmisdadigers. De regering van Israël heeft medewerking verzocht in het opsporen van Mengele, en dat heeft waarschijnlijk de bal weer aan 't rollen gebracht. Er wordt van overheid's zijde toegegeven dat er oorlogsmisdadigers in Canada zijn. Ik begrijp niet waarom ze dat tuig niet kunnen deporteren. De regering doet in iedere kerkeraad doet in moeilijke gevallen: een kommissie van onderzoek benoemen.

Onze legermacht gaat weer andere uniformen

dragen. Wit voor de marine natuurlijk (wie herinnert zich nog de flaggippen van de Hollandse Jantjes?), blauw voor de luchtmacht en groen voor de landmacht. Het zal een flinke hap geld gaan kosten, maar we kijken niet op een paar miljoen nietwaar?

Ik las in de krant van de week dat het nu \$66.500, kost om een kind groot te brengen en die kosten werden berekend over de periode van één tot achttien jaar. En natuurlijk van mensen die hun kinderen niet naar de Christelijke school sturen. In dat geval kun je er nog's zo'n \$35.000 bij tellen. Ik begrijp nog niet hoe we het voor elkaar gekregen hebben. Moeder de vrouw kon goed met de dubbeltjes omgaan, dat hielp.

Luchtvervuiling heeft de aandacht van onze regering. Niet alleen is er een aktie plan uitgewerkt met provinciale regeringen, men gaat nu ook hogere eisen stellen aan het autovervoer. De kosten van meer efficiënte motoren en uitlaatsystemen gaat zo ongeveer \$200, per auto kosten.

De Canadese dollar tuimelde in relatie tot de Amerikaanse dollar, maar maakt U geen zorgen, ten

opzichte van de Europese valuta is onze geldeenheid ijzersterk en stijgt zelfs nog.

Het leven wordt hoe langer hoe meer gekompliceerd. Winkeliers in Manitoba wachtten met spanning op een uitspraak van de Hoge Raad om uit te vinden of het geoorloofd was om bedienden te vragen hun baard af te scheren. Het gerechtshof heeft besloten dat dat inderdaad toegestaan is.

Het is niet zo makkelijk om politieke onenigheid met Amerika vol te houden. De regering van Nieuw Zeeland verbood een Amerikaans oorlogsschip toegang tot één van haar havens omdat er geen zekerheid was dat het vaartuig geen kernwapenen aan boord had. De Amerikanen hebben daar natuurlijk geen gras over laten groeien. In Washington worden mogelijkheden geopperd om een oog-voor-een-oog diplomatiek te voeren. Hogere tarieven voor de invoer van wol, of het ondermijnen van de botermarkt waar Nieuw Zeeland van afhankelijk is.

De leider van de Zuid Koreaanse Democratiese partij, die jaren lang in ballingschap in Amerika vertoefde, is naar zijn vaderland terug gekeerd en niet bepaald met open armen ontvangen. Hij werd geslagen bij aankomst en

is nu onder huisarrest. We zullen afwachten hoe de verkiezingen daar aflopen, maar het staat wel vast dat er heel wat vies water daar in de wijn van de democratie zit.

Koning Fahd van Saudi Arabië was op bezoek in Washington en hij zal wel niet charter klasse met Wardair gekomen zijn. President Reagan vroeg om bemiddeling van de zijde van Saudi Arabië in het konflikt in Israël, maar dat verzoek werd nogal koeltjes ontvangen.

Kameraad Chernenko is er nog niet boven op. De Griekse president — die tussen twee haakjes zo rood is als een hanekam — zou door de Russiese president ontvangen worden, maar de kameraad liet 't afweten.

Dit persoverzicht is het laatste schrijven aan mijn bureau hier in Toronto. De boeken zijn ingepakt in dozen van de liquorstore. Ik kon geen andere verpakking krijgen. Het klinkt hier nu hol als in een mausoleum. Hoeveel letters zou ik hier geproduceerd hebben?

'k Zal maar ophouden voordat ik sentimenteel wordt.



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News

Test tube fertilization good use of technology

...continued from page 1.

Since the technique was first used in England, leading to little Louise Brown's birth in 1978, physicians have been able to produce fertilized eggs in only about 10 percent of female patients on the first try. Taylor's average is 17 percent.

He predicted that as specialists become more adept at recognizing the exact time at which each woman's eggs must be removed from the womb for fertilization, the success rate will rise dramatically.

Good use of technology warranted

Taylor wants the procedure to become as common as a tonsillectomy or other minor surgery.

Some critics claim test-tube babies have opened the door to selective breeding. But Taylor, while acknowledging that abuses could occur, defended the procedure.

"You can use a shovel to dig in your garden or to split somebody's head open; only one is an abuse of technology."

Taylor said the normal in vitro fertilization method, called laparoscopy, requires inserting a tiny telescope through the woman's abdomen. This is done with a puncture about the size of a finger tip. It amounts to full-scale surgery including anaesthesia. Then a needle is inserted to extract the egg.

But the Calgary clinic has adopted a newer Scandinavian technique employing ultrasound, used during normal pregnancies to view the womb via sound waves, to locate the egg for extraction. No telescope and thus no puncture are required.

Taylor employs both methods but says ultrasound is safer and cheaper because no anaesthetic is needed. He's presently not aware of it being used successfully anywhere else in North America.

More clinics open

About 15 percent of all couples are infertile, but only some can ever be helped by in

vitro fertilization. Taylor said that among couples with unexplained infertility, 70 percent have a child within nine years.

Born in Belfast, Taylor came to Calgary in 1971 and opened an infertility clinic two years later. His in vitro fertilization facility began in March 1983.

There are similar clinics in London, Ont., Toronto, Montreal, and Quebec City. Vancouver also had one, but has closed it temporarily to move to new quarters. Another in Hamilton is expected to reopen, while specialists in Winnipeg hope to start one there.

No grant for R.E.A.L. Women

...continued from page 1.

R.E.A.L. Women has reason to question the refusal by the Secretary of State Department. It also notes that when Walter McLean assumed his portfolio in September, one of his first actions was to invite the feminist organization NAC to meet with him. When R.E.A.L. Women asked to meet with him he indicated that he was too busy.

Those who object to this kind of treatment by a representative of the new government are asked to write to:

*Hon. Walter McLean
Minister Responsible for*

*Status of Women
House of Commons
Room 232, Confederation
Building
Ottawa, ON K1A 0A6*

as well as to:
*Right Hon. Brian Mulroney
Prime Minister of Canada
House of Commons
Ottawa, ON K1A 0A6*

No postage is needed. Ask the government recognize the alternative voice of women as presented by R.E.A.L. Women of Canada and to examine the philosophy and bias of the Department of State.

Kuyper's Kapers

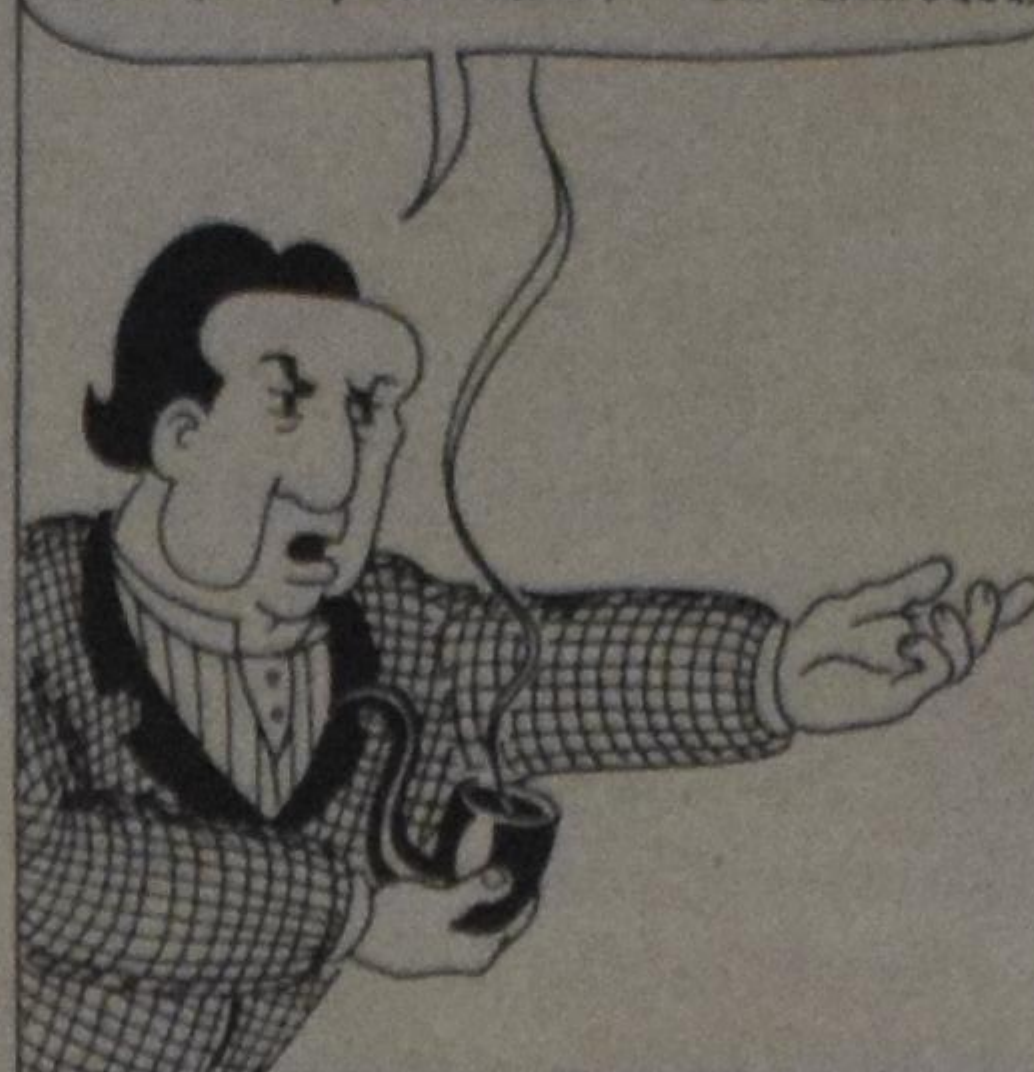
MAYBE A POLITICAL PARTY PER SE IS UNNECESSARY IN LIGHT OF PARA-CHURCH AND OTHER REFORMED INSTITUTIONS THAT PROMOTE JUSTICE



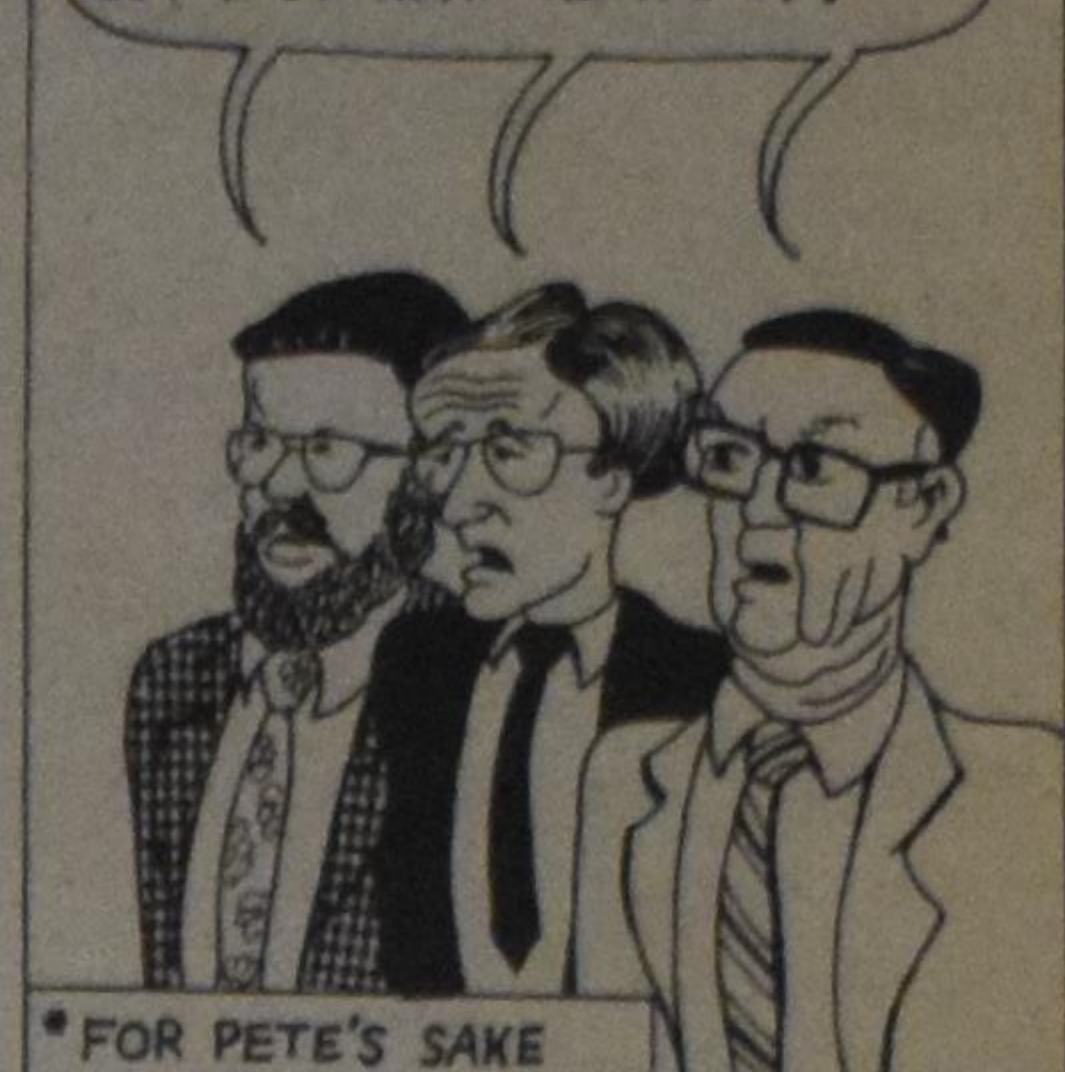
A POLITICAL PARTY WITH LIMITED SUPPORT IS UNFORTUNATELY LESS EFFECTIVE THAN SPECIAL INTEREST GROUPS



IT WOULD BE A CHALLENGE, AND EVEN ENJOYABLE, BUT WE MUST BE REALISTIC...



WEL, HEB IK VAN MIJN LEVEN! LET'S GO WITH THE PARTY!



*FOR PETE'S SAKE

Christian union supports hunger relief program

Stan De Jong

CHATHAM, Ont. — The Chatham office of the Christian Labour Association of Canada (CLAC) and its affiliated locals are coordinating a fundraising plan in aid of drought victims in Africa.

The Africa Hunger Relief Campaign is a voluntary employee contribution plan and employers are asked to contribute as well.

The campaign is headed by a volunteer committee that spans a wide range of CLAC involvements and consists of a local contractor, a local agent, a secretary, a steward and a national board member.

Literally hundreds of thousands of people of all ages are facing starvation in Africa. The Chatham committee realizes that it alone, and even many other efforts together, cannot stop this disaster and this terrible human tragedy, but it, in a small way, wants to do something to help bring relief. For this reason it is appealing to employees to fill in payroll deduction forms, encouraging long range participation at modest monthly amounts.

All deductions, as well as employer contributions, will be forwarded monthly to the Canadian Foodgrains Bank (CFB), the relief agency which was selected because it is highly rated for its relief work. According to the committee, the

CFB is unique in that all its administration costs are funded by seven Canadian groups. CFB purchases grain but it is well known for its success in obtaining grain donations from farmers throughout Canada.

Injured fetus ruled 'person' in insurance lawsuit

SAN FRANCISCO, Calif. (EP) — A fetus has been ruled a legal "person" in an insurance lawsuit in California.

The case involved a child born in 1975 with birth defects that the child's parents blamed on the drug Coumadin, which the mother took early in her pregnancy. A federal appeals court has upheld a ruling that an insurance policy covered the settlement. The court determined that the fetus was a person for legal purposes at the time of the injury.

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Also Dutch Law

Morgentaler's western tour in support of Toronto clinic

Jeff Adams

CALGARY, Alta. — Henry Morgentaler's reception at Calgary International Airport was a fitting example of the way the abortionist was treated during his recent five-day trip to Alberta and Manitoba.

Admirers offered a bouquet of flowers, planting kisses on his cheek. But their welcoming words were all but drowned out by another woman's cries of "baby killer."

As hired security guards hustled Morgentaler through the emotion-charged crowd, a man burst forward and began squirting ketchup at the 62-year-old physician. Police wrestled the "attacker" to the floor and Morgentaler, who admits having performed at least 18,000 abortions, jumped into a waiting car.

Controversy surrounds him

The following day more than 300 people, several of them students who were given the morning off from Calgary Christian High School, protested outside the CBC building where Morgentaler was taping a television show.

The crowd, mindful of the nearly-violent act at the airport, pledged to remain calm when the abortionist left the building. But Morgentaler slipped out a back door.

He used the same tactic the next day in Edmonton after speaking at the University of Alberta. More than 500 protestors waited outside. It was the largest gathering during the tour.

In Winnipeg, where Morgentaler promised to reopen an abortion clinic that authorities closed in 1983, the protests continued. Controversy surrounds him wherever he goes.

"If you think the fetus is a person you must be a lunatic or blinded by religious dogma," Morgentaler told Quest Magazine in an October 1983 interview. During his Western tour, he said pro-lifers were nothing more than misguided religious zealots.

More clinics

The balding, bearded doctor has vowed he will establish abortion clinics in every Canadian province. Morgentaler wanted to assess

which city, Calgary or Edmonton, "needs" a clinic the most.

He said he's leaning towards Edmonton because it has three hospitals performing abortions, one more than Calgary, but no clinics similar to that at Foothills Hospital in Calgary. Clinics apparently have more streamlined procedures and shorter waiting lists.

But a big part of Morgentaler's Western tour was also oriented towards winning financial

Airtime doubled

HILVERSUM, The Netherlands (EP) — Broadcast airtime on the country's only television system will be doubled for the government-sanctioned Christian television company Evangelische Omroep (EO), according to a report by the World Evangelical Fellowship.

Under The Netherlands rules for allocating airtime to special interest groups, EO will now receive more than twice as much time as it had previously been allotted. The Dutch government granted EO a "B status" because its contributing membership exceeds the 300,000 level.

support for his legal battle in Ontario, where the fight to operate his Toronto clinic continues.

Morgentaler hopes to convince Western Canadian supporters that the future of abortion clinics on the prairies depends on what happens in Ontario.

A non-practicing Jew, he hopes federal abortion laws will be revised so police will stop laying charges against him. But Parliament, sensing that there is a near-even split between the number of voters who support and who condemn abortions, doesn't appear to be in any hurry to ease or tighten the law.

Meanwhile, police have charged Larry Heather with assault for his ketchup-spraying prowess. The president of the 300-member Calgary Association of Christians concerned for Life, Heather resigned immediately after the airport incident.

Many members of the group were angered by Heather's actions, especially when he attacked Morgentaler only hours after a meeting at which he and other anti-abortionists agreed that it was important to avoid violence to preserve the credibility of the pro-life movement.

Dutch in Canada benefit from new way to travel to Holland



Pictured are Dirk Mast, Executive Vice President of Valentine Travel as he hands over the Amsterplan Dollars to Baldwin Verstraete, President of Valentine Travel.

Valentine Travel, leader in the Dutch travel market, has launched an innovative and exciting program of Holland travel via Amsterdam. For years Valentine Travel successfully launched new and special ways to get the Dutch immigrant "back home" for a visit at prices that were affordable. During the days of clubs and charters, Valentine was in the forefront with unique ways to take advantage of the airfares offered. In addition, they made themselves available day and night to handle last minute emergencies. In their continued search for better and cheaper ways to bring the Dutch traveller "home," they developed a very special program called the "Amsterplan." Recognizing the

need for long term benefits as well as short term benefits, they developed and launched "Amsterplan" with the best wishes of The Netherlands Tourist Office and the Holland Promotion Foundation.

The new plan offers such unique benefits as Amsterplan Dollars for use the next time you travel, an Amsterplan membership card that gets you special merchandise savings at participating retailers and free Canadian passport renewal and much more. The plan is designed to keep both the individual Dutch traveller and the family in mind. Already the response from travellers and the travel industry have been favourable.



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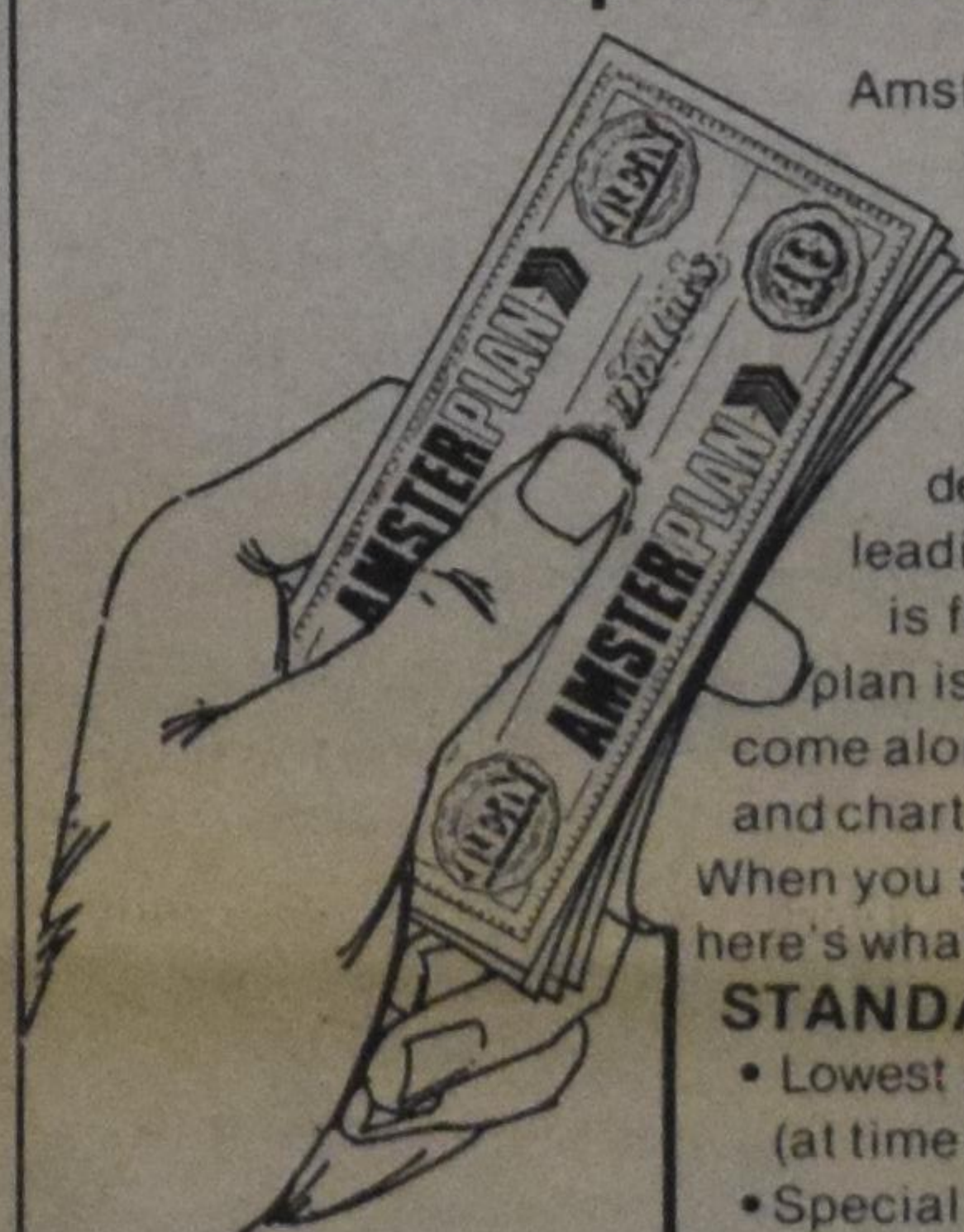
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Church

Pastoral Pondering

The winds of schism

Gordon H. Pols

The winds of schism are blowing through the Christian Reformed Church. They have the potential of becoming a hurricane. The issue is supposedly women in the diaconal office. But the storm has been brewing for some time and its source is more than just women serving in church office. The deeper root of discontent and fear lies in what is perceived to be a (growing) trend of liberalism. (Previous synodical decisions are pointed to such as those on the nature and extent of biblical authority (Report 44), homosexuality, and dancing). I do not share this fear. But the "women's issue" apparently is where the "concerned" will take their stand and rally loyal troops for one final battle.

Mobilize against church agencies?

Two men from M.A.R.S. spoke in our community recently. They came as leaders of the "loyal" opposition. Their aim was to rally support against the last Synod's decision allowing qualified women to serve as deacons. Write your consistory, they counselled, ask it to declare that it will not (ever!) nominate women for the office of deacon; tell it you don't want your contributions to go to either of the Mission Boards or to Calvin College or Seminary (because they employ proponents of women in office); ask it to overture classis and Synod of 1985 to reverse the 1984 decision. If all these efforts fail to achieve the set goal then after Synod of 1985 has met we will have to call a conference, and then...

The time has come to acquiesce

Is this the way to go? After almost a decade and a half of struggle, after two synods have decided that women may serve as deacons (1978, 1984), after five study committee reports, the time has come for the opponents of this decision to acquiesce.

This is not the time to ask Synod once more to reverse the CRC stand on this matter. This is not the time for those who want all the offices open to continue pressing Synod and the church either. Enough is enough! The church must take a rest and distance from this issue.

We must live with the decision. *All of us together!* Important as the issue is, our salvation is not at stake. It does not affect a fundamental of the faith. *Sola scriptura, sola gratia, sola fidei*, are in the balance. Therefore we must live with each other.

Nor must we "punish" by way of economic sanctions the various ministries (agencies) of the church in doing their good and necessary work simply because they espouse a position which synod itself has approved. No family can stay together and live in harmony if it does not allow room for some significant diversity of opinion. It would be an inexcusable tragedy to tear further the fabric of Christ's church — certainly if that is done over this issue.

The Reformed witness of a church numbering some 300,000, in a continent numbering some 300 million, is far too precious and far too important to allow itself to be fragmented for any reason which is not of crucial, creedal, and confessional significance!

Not that this should be the end of all discussion. I suggest that our church needs to think through the dualism (see previous Pastoral Pondering) inherent in the last Synod's decision. Not only the so-called "progressives" but the staunchest "conservatives" too, seem to me to be caught in this dualism.

Headship holds for the home (marriage) and the (institutional) church. But does headship have no relevance for the ordering of human relationships in education, politics, business, or the rest of life? Are such areas outside the scope of the Bible's message for the believing community's life? Surely, such questions, and the answers our predecessors gave to such questions, take us to the heart of what they meant by *Reformed*. In these questions our heritage is at stake!

Rev. Pols is pastor of the West End Christian Reformed Church in Edmonton, Alta.

World Home Bible League of Canada moves to new quarters

Marian Van Til

January 15 marked an exciting event for the World Home Bible League of Canada (WHBL Canada, formerly the Canadian Home Bible League). On that date the league celebrated the opening of its new offices and warehouse in Weston, (Toronto) Ontario. A dedication service at the Weston Baptist Church and an open house at the league's new home filled the evening.

The move to new quarters came after outgrowing the previous location. This is the fourth move for that reason since the WHBL Canada began operations 26 years ago in the basement of its executive director, John Vander Boom, 64.

The WHBL's sole purpose is to place Bibles in homes, says Vander Boom. The league was



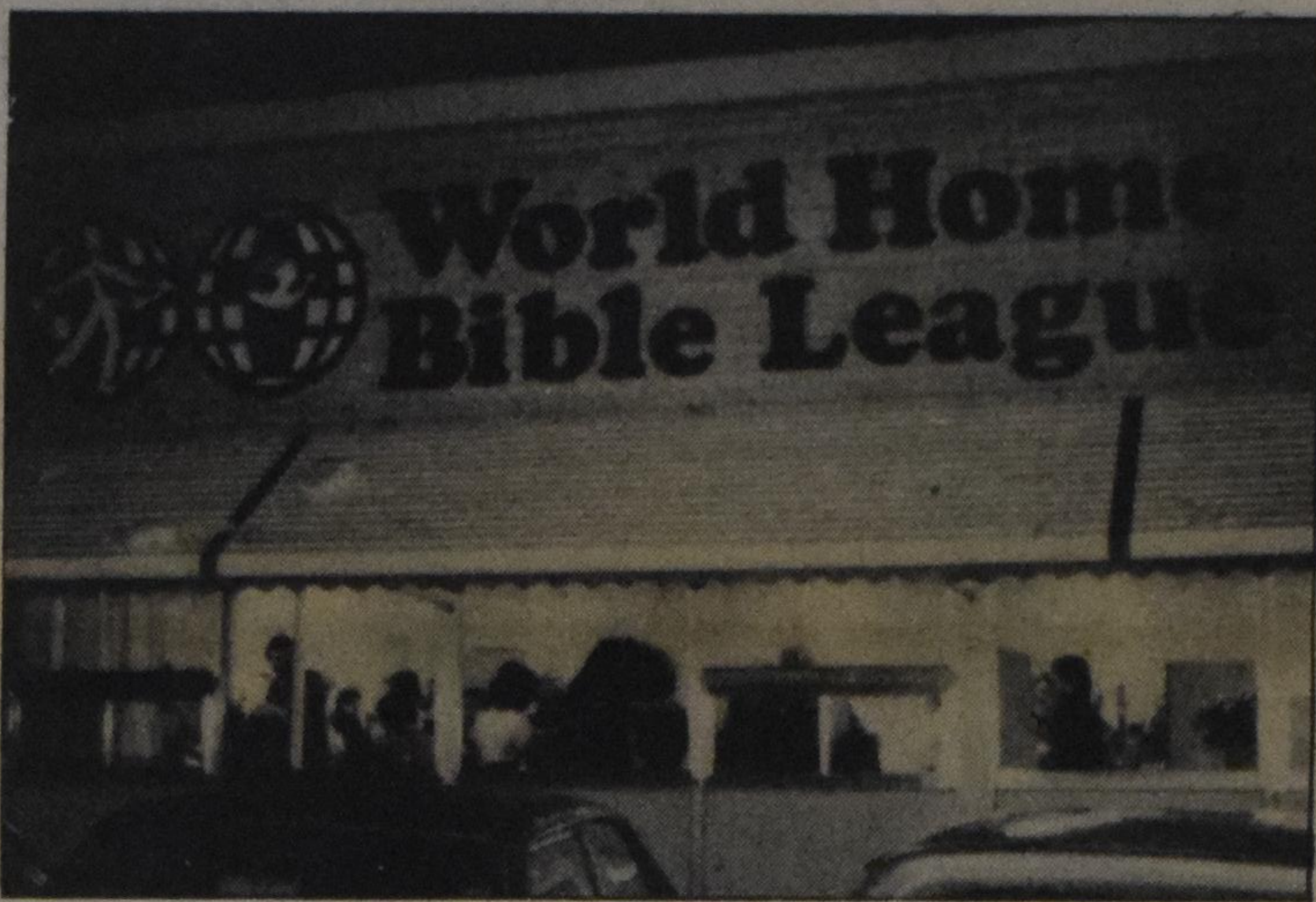
WHBL Canada Director John Vander Boom (l.) makes a point to Dr. Samuel Martin (r.), deliverer of the dedication address, and Dr. John Weiler (c.), pastor of Weston Baptist Church which hosted the service.

begun in 1938 in South Holland, Illinois, by the late William Chapman. It spread to Canada in the late 1950's and Vander Boom took on its Canadian directorship in 1959. The WHBL on both sides of

the border initially involved Christian Reformed people but has long since been embraced by other evangelical Christians. "The man who owns that building (the new Canadian headquarters) is excited that an organization like this will occupy it," Vander Boom told the dedication service audience. "He's a Roman Catholic who says he knows the value of the Word of God in his life."

Dr. Samuel Martin, Scottish immigrant pastor of Toronto's Bayfair Baptist Church presented the dedication address. As he began Martin kidded his largely Dutch audience, "I feel at home in the WHBL because there I'm not the only one with an accent." He joked that they should learn Gaelic before reaching heaven as it would be the only language spoken there.

Continued on page 7...



The new World Home Bible League of Canada headquarters at 31 Edgar Avenue, Weston, Ontario

Haitian Christian Reformed Church in Lake Worth, Florida

LAKE WORTH, Florida — A Haitian Christian Reformed Church has sprung up in this southern Florida city. It is the product of evangelistic and social work among Haitian refugees who began "washing up" half-dead on the Florida shores in 1980.

The deacons of the Lake Worth Christian Reformed Church noted at an early stage the acute needs of the Haitians. They hired Dave Genzink and began work among these people. The Rev. Robert Westenbroek, Lake Worth CRC pastor, estimates that 50 Creole-speaking Haitians come to the morning service, 40 to Sunday School, and 35 to the

evening service. "They meet at the same times we do, in the youth room, fellowship hall, and classrooms. Sundays are lively." Haitians also use the church for midweek prayer, Bible study, and English classes.

Church News

Christian Reformed Church

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No rewriting of "God with us"

LEUSDEN, Neth. — There will likely be no revised edition of *God With Us*, a study report on Scripture, issued in 1982 by the Reformed Churches in The Netherlands (GKN), as had been previously announced. The commission that produced the highly controversial report has communicated to the recent GKN Synod that in its judgment it is more advisable to explain the many unresolved discussion points than to revise the document.

Rime or Reason

The women's federation without any hesitation granted a "man-of-the-year" award catching their "brothers" off guard.

Klaas Sis

Due to women's liberation one can now be quite maternal and without hesitation still read the *Wall Street Journal*.

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Presbyterian Comment

Robert J. Bernhardt

When a true blue church operates in the red

Congregations of the Presbyterian Church in Canada recently received a communication from their national church offices in Toronto. The message was short but significant. It announced that the denomination had finished 1984 with a deficit in the national budget of half a million dollars. It also indicated that as a consequence it was necessary to curtail some programs planned for 1985. It yet remains to be seen how the church will react or respond.

On the one hand, some who have been around for a while may simply say, "What's new?" There have been deficits in the

past and there may well be deficits in the future. Let's not panic! Deficits are just a reality of twentieth century fiscal experience.

What will go first?

Some may well be distressed for the ongoing work of the church. After all that General Assembly budget which has experienced the shortage includes vital programs for the church.

Many mission projects in Canada and virtually all our overseas mission endeavours are funded from this source. So is the work of the national Boards of the Church and even

the funding of the Church Colleges. All of this is quite apart from the administrative house-keeping costs of operating a church in a spacious land like Canada.

If current programs are going to be cut, what will go first? The question is certainly not unimportant.

Some may raise searching questions about how the deficit was incurred. Did the people give too little? Did the church spend too much? Did we or did we not exercise the best stewardship of our resources? The initial announcement didn't explain and perhaps couldn't be expected to. Those questions

do need to be asked and answered thoroughly — but of course the deficit still remains to be dealt with.

Whose deficit is it?

What is perhaps most to be feared is that some, dare I say many, will say nothing at all. It is not their personal account that is overdrawn. The problem is someone else's they will think, and after all, they have already done their part.

Now, I do not choose to highlight this problem because I believe that the Presbyterian Church in Canada is in any danger of financial collapse. That is not to say that a half million dollar deficit on a seven and a half million dollar budget is insignificant. However, the money will be found or raised. Admittedly, programs may need to be postponed or modified. After all, you can't effect economies with respect to the money that has already been spent.

The predicament is not unique to the Presbyterian Church. Probably a number of Christian denominations, programs, institutions and even congregations have experienced deficits in 1984. Some may have been avoidable while others were almost inevitable. But whenever we create a deficit in the Christian Church it is ours and we must be prepared to deal with it in a responsible way.

For the Presbyterian Church that means that all in that denomination will need to see this problem as their own and do whatever they can to remedy the matter as quickly as possible. It will also rest with the church to find ways so to administer its financial resources that unplanned deficits do not threaten to demoralize or imperil the ministry of Christ's Church.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ont.

World Home Bible League

...continued from page 6

With his address Martin hoped to inspire supporters to a "fresh commitment to that original goal — distributing the Word of God." He had been asked to speak on John 20:31: *These things are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.* The address stressed that the gospel was given to magnify our Lord Jesus Christ, and that occurs when people believe; but they only believe after having heard the gospel. Thus the obvious importance of the WHBL's work.

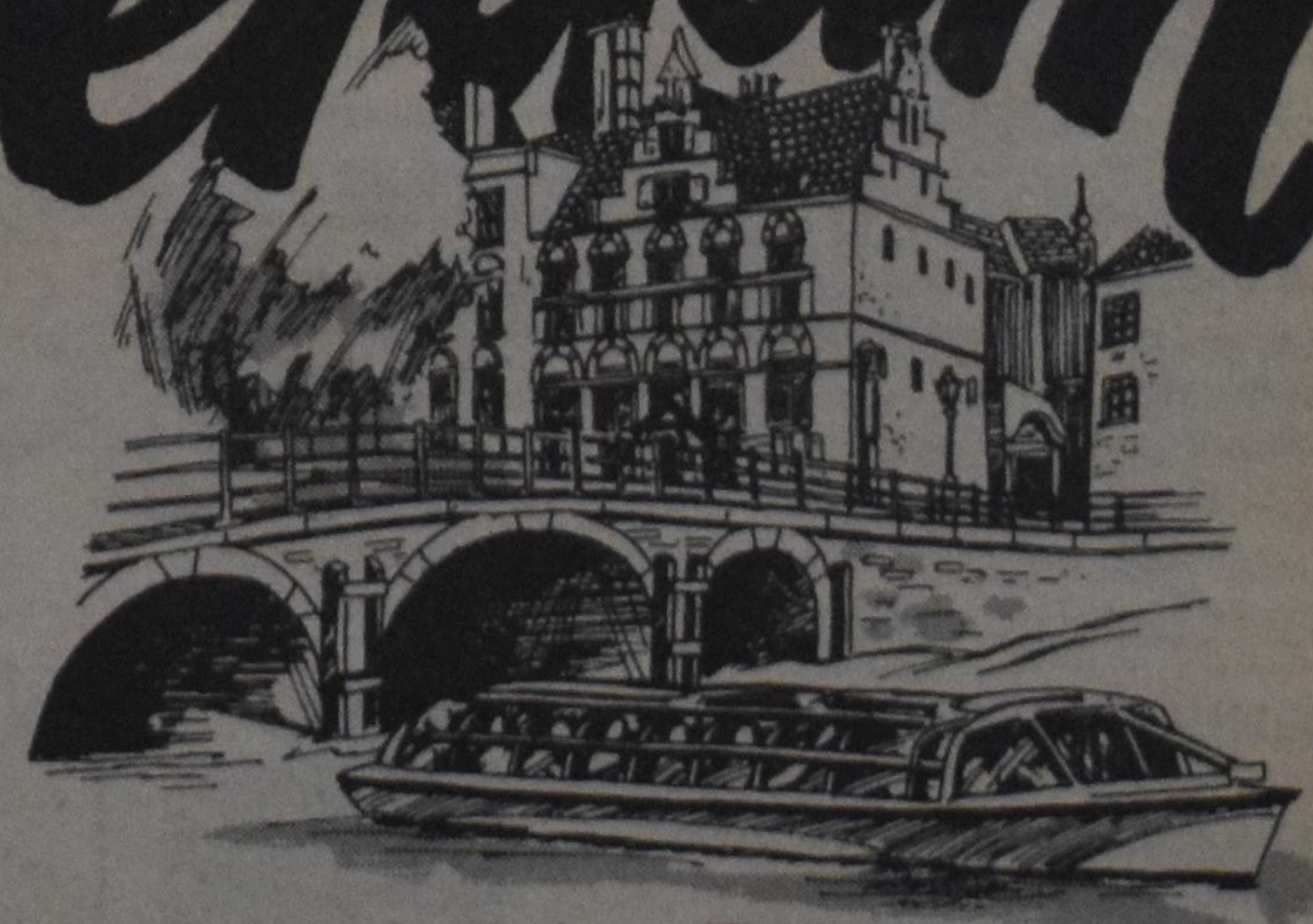
Martin also said he was grateful to "share from a local church perspective the task of distributing Bibles." WHBL Canada is strictly a service organization which provides Bibles and study materials for churches and Christian groups to hand out in Canada and elsewhere. WHBL's printing and publishing is done at its American facilities. Together, the U.S. and Canadian arms of the league provide several million copies of the scriptures and related materials each year for worldwide distribution — including to public school systems in some South American countries. (WHBL also prints most of the materials used by the Wycliffe translators). The league's work is financed almost solely by private donations and church offerings.

International Director Dr. William Ackerman, in a short speech, "The North-South

Connection," talked of the common goal of the two wings of the WHBL. "Our allegiance transcends national boundaries," he pointed out. The "north-south connection"

then, is North American Christians uniting to bring the gospel to the Third World. That, said Ackerman, is the challenge of supporting the World Home Bible League.

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Education

B.C. Reading program "Sound"

VICTORIA, BC, (BC Ministry of Education) — Education Minister Jack Heinrich, last month released results of the provincial reading assessment administered in May of 1984 to over 98,000 students in grades 4, 7 and 10.

"Overall, results of the 1984 Reading Assessment indicate a sound, basic reading program in B.C. schools," concluded a contract team chaired by Dr. Sharon Jeroski of Horizon Research.

The assessments are designed to monitor the overall achievement levels of groups of students in the province. They do not report on individual students. In the Fall of 1984, individual School and District reports were sent directly to school districts to aid in local planning and decision making.

At each of grades 4, 7, 10, the areas of reading examined were: Words and Expressions; Literal, Inferential and Critical Comprehension; and Location and Use of Information. Provincial Interpretation panels, one at each grade level, met in June to interpret the test results.

These panels made up of teachers, parents, administrators, trustees, and teacher educators, decided on standards of achievement, and then rated the actual performance of B.C. students. In ten of fourteen areas examined at the three grade levels, achievement was rated *Very Satisfactory* and in the other four domains as *Satisfactory*.

Comparisons favourable

The Reading Assessment showed that 1984 grade 4 students in B.C. outperformed grade 4 in 1980 (by 2-3%) and students of a similar age in the United States (by 7-8%). At grade 7, B.C. students scored slightly higher than both grade 8 students in 1980, and U.S.

students who were six to eight months older. At the grade 10 level comparisons with earlier assessments and with U.S. results were not possible because of insufficient comparative data.

The Reading Assessment provided valuable insights into the thinking processes and skills of students in B.C. Across all grades, students had little difficulty in expressing information gleaned from a typical Social Studies picture or text; in interpreting events in a story and hypothesizing consequences; and in locating relevant information and placing it on a chart.

Some areas of concern

On the other hand, not as many students were able to provide reasons supporting a claim, to predict effects, to give specific reasons for liking or disliking a poem, or to elaborate an identified character trait. The inability of one third of grade 10

students to evaluate bias in written material was one of the few areas of concern.

In addition to measuring achievement, the assessment studied attitudes at all grade levels. Students, in general, displayed very positive attitudes toward reading, reported a high level of enjoyment for reading fiction, and assigned high value to reading as a means of acquiring information and enhancing school achievement.

Girls achieved higher levels

The report states, however, that differences between boys and girls were striking: at all grade levels, girls attained higher achievement levels and

displayed more positive attitudes toward reading than did boys. At the same time, boys displayed greater variety in types of reading material which they reported reading and enjoying.

Dr. Jeroski stated that, "In order for the Reading Program of the province to move toward excellence, strategies to deal with specific areas of concern are required." The contract team recommended, among other things, that there should be an increased focus on inferential and critical reading skills and that an attempt should be made to foster improved attitudes and increased levels of reading, particularly among boys in the intermediate and secondary grades.

One parent's opinion

For several years, I've been quietly observing the birthday party phenomena as practised by the students of the Thunder Bay Christian School. I've noticed an interesting evolution. Not long ago a typical birthday party consisted of the homemade birthday cake, a few

group games, the opening of gifts and a simple supper of hot dogs, hamburgers or spaghetti — all in the home of the birthday person.

Lately parties have been quite elaborate affairs, often including dinner at MacDonald's, the rental of top rated movies,

bowling, swimming and so on, plus each friend is commonly given a loot bag as an expression of thanks for coming.

These parties over all tend toward entertaining the children and are rather more expensive and less creative than those of "not so long ago." I'm not sure why we've made this switch, but I suspect that we're all trying to outdo each other.

In my opinion, this trend is not a good one for those who are citizens of the kingdom and who need to teach their children about kingdom responsibility. I would hope for a return to a simpler, more creative, and less expensive birthday celebration. But how can that be accomplished? Let me make several suggestions.

First of all, if it's necessary for a party to move out of the house, the activity should be one that does not cost either party-thrower or guest. Parties can be kept more simple and creative when held at home. Secondly, the guests should be encouraged to come to the party with a "monetary gift" for a needy charity rather than for the birthday person. In several communities children regularly donate to the Leprosy Mission, Mkar Hospital (Nigeria) instead of bringing gifts. Thirdly, older children could be asked to prepare a short poem, or story (of an upbuilding nature) as their "gift" to their friend.

Birthdays are occasions for celebration of the gift of life that God has given. Since it is God's gift that we celebrate it's right to give Him thanks. The above ideas are but a small step toward doing that.

This is one parent's opinion.
from Thunder Bay
Christian School
Newsflash

Overheard

Question: "Where do toboggans come from?"

Student: "Canadian Tire."

Grade 12 departmental exams — a few thoughts

A parent called me the other day and told me that she liked grade 12 department exams because they assured her that her son would be treated fairly. Rural students wouldn't get those unusually high marks anymore and city kids would have a more accurate mark and a better crack at U of A entrance. Now her son was not subject solely to a teacher who might or might not like him and therefore raise or lower the mark accordingly. All in all she felt a lot safer with them around.

Lest I take up too much time let me complain about only one

aspect of grade 12 exams... they are meant to sell the myth that an objective overseer has just re-entered Alberta to keep everyone honest and to provide justice for all. Well, bologna. A few comments to the parent.

— Parents are responsible for ensuring that students are treated fairly... we may not let government do that for us. In fact, that's why Christian schools exist.

— There is no such thing as an accurate, objective, true mark for any student. Making tests and marking them at school or for the province are thoroughly subjective activities. Yes, standards, averages and curves exist, but their very existence proves how highly subjective

tests are.

— If teachers penalize students because they are not likeable, it is a concern to be raised by the parent with the teacher. Hoping that exams will even it out flies in the face of Matthew 18.

— If parents support standardized testing to keep teachers honest, I hope that they re-examine what a parental school is all about. We are made of sterner and more helpful stuff than that, aren't we?

I hope that parents feel safe because they've hired a good teaching staff to help them educate God's children.

Ary DeMoor,
Prairie Patchwork,
Edmonton, AB

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Issue

Technology and the Bible

James Van Oosterom

In a series of three articles, the author discusses first of all the film "The Third Wave," which is narrated by Alvin Toffler. The second and third articles deal with Egbert Schuurman's book *Responsibility in the Technological Society*. The difference between Toffler and Schuurman is that, although they are both futurists, Schuurman tries to tackle the spirit of the age and does so from a Christian point of view. James Van Oosterom used these articles for discussion purposes at the FOCUS (Fellowship of Christian University Students) meetings at Brock University in St. Catharines, Ont.

The following is a condensed selection from the yet to be published book *Responsibility in the Technological Society* by the Christian futurist E. Schuurman. It is from a chapter entitled "Information Technology," dealing generally with computer impact on our society.

An optimistic view of a computerized society

Computer experts generally present an optimistic and simplified view of the future. The standard version has it that we are entering an era in which all human activities will be controlled by electronic information systems. This will result in the following changes: two-way television, an electronic banking system, computerized education, electronic news media, electronic mail service, computer shopping, etc.

The industrial society, in which people were dependent on material production, will change to an information society, which will satisfy the social and economic needs of all. The current society may be characterized by the division between rich and poor, the new society will obliterate all differences that divide. Every person will have instant access to enormous quantities of valuable information. There is virtually no limit to the consumption and production of information.

As man is liberated from his labour, his

alienation will vanish, to be replaced by a more genuinely human environment and promising cultural growth. For the first time in history, concentrations of power and social hierarchies (Toffler: centralization) will disappear. A resurrection of democratic ideals, better techniques for controlling the future, computerized education and a global boost in human creativity will bring the lofty promises of a thriving global village to fruition.

Belief in progress through technology persists

This new optimism may seem surprising. After all, the problems and faults of the industrial technology have caused widespread pessimism. Yet belief in progress through modern technology is increasingly evident. Whenever new developments are introduced, such as the DNA technology, the laser technology and the information technology, man's hopes for technical redemption are re-kindled. Experts promote their new technology as solutions to age-old problems, especially those problems that flowed out of the now largely obsolete industrial society.

Worship of technology, including information technology, is really a repristination of the old idea of progress. New inventions apparently have this effect on most people, so much so that the new information technology, using the global computer and communication systems, is widely advertised to be

capable of producing a better world — almost automatically.

Many futurists see the new movement in technology as kind of a quasi-religious renaissance, no longer dependent on a supernatural God but featuring instead respect for collective human wisdom stored in and processed by computers. If only we share our wisdom with all mankind, the earth could finally become a place of peace and rest.

The hope that the new technology will usher in a glorious future could prevent us from taking a critical look at this technology. In the current view, history's old lessons that unnormed development is nearly always accompanied by unwanted side effects, is often completely overlooked.

Today, experts are generally blind to the real dangers associated with information technology. Hence old problems, rather than being resolved, are often aggravated and new tensions conjured up. An example can be found in the naive thinking that fantasizes about computer democracy, a computer designed and computer operated future, computer education and computerized (robotized) labour.

True democracy by computer is impossible

Some futurists advocate blending information technology and communication technology to boost democratic ideals, an impossible goal in industrial mass society. The newest techniques, it is said, will enable millions of people to communicate with each other before coming to a decision by simply pushing the appropriate button on their home TV terminal. Since the available information is universally accessible, everyone will have equal and instant political influence and power. In

other words, true democracy, will be perfected in a computer democracy.

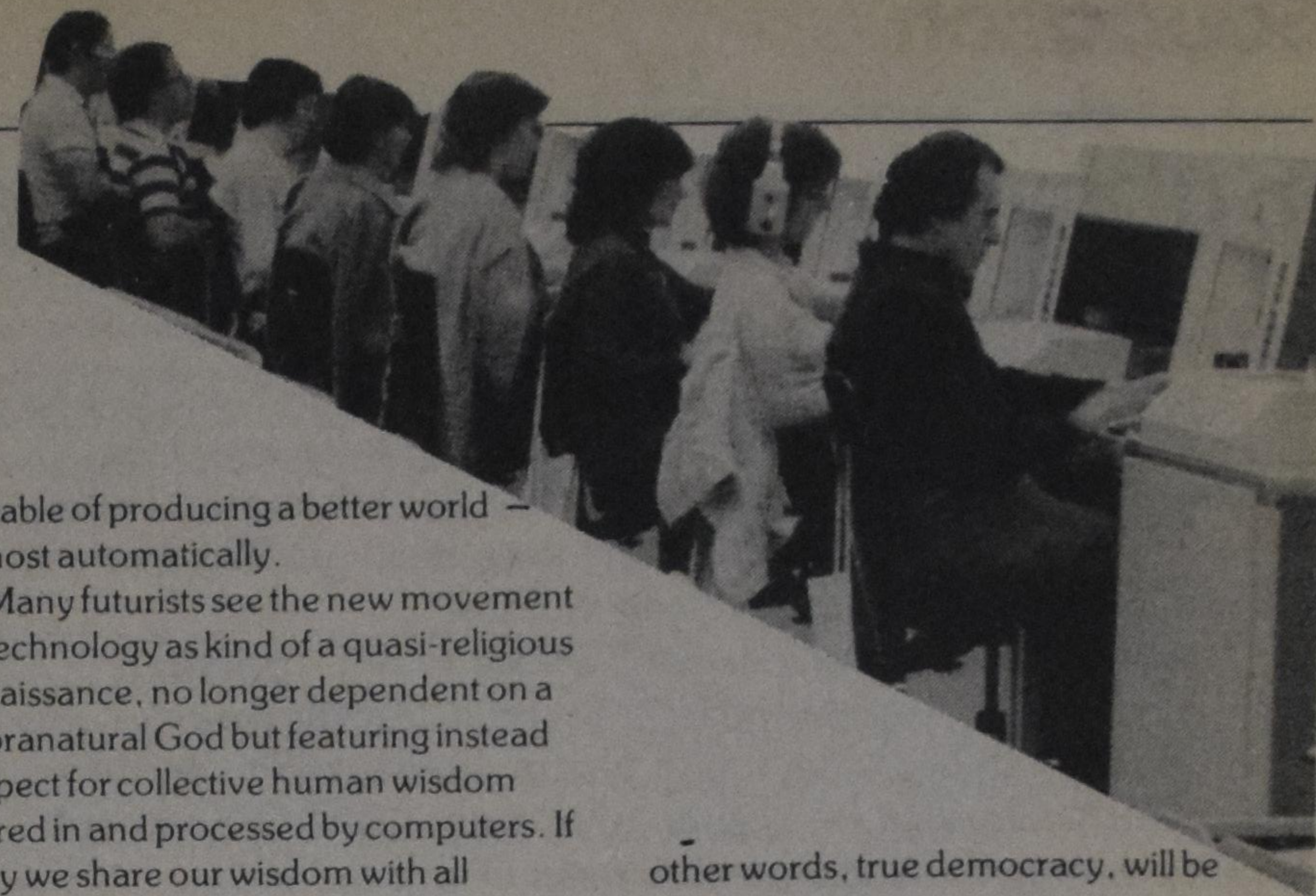
The first flaw in this view lies in the claim that democracy is first of all a matter of information distribution. While information is crucial to political decision making, the alleged self-evidence of the computer democracy hides many problems.

For example, before a proposal is presented, it must be made communicable. Thus information fed into the proposal will be selected on the basis of criteria or principles that are not necessarily commonly held. In fact, information technology may itself withhold certain information not considered germane by the programmers, but which may be important to the viewer. Also, the process of "technicizing" information can have an alienating effect.

Additionally, a bombardment of information by way of the home TV terminal is likely to result in a loss of coherence and disorientation. Unable to grasp the meaning of such a mass of information, most people would probably become apathetic to the process.

Those who do not give up in disgust should realize that the claim of direct (participatory) democracy does not apply to the policy concepts presented to the viewer in the first place. These concepts originate with an elite group of researchers and futurists.

continued on page 12...



Cinema Summaries

Marian Van Til

The Killing Fields

Rated Restricted

Stars Sam Waterston, Dr. Haing S. Ngor

Directed by Roland Joffé

The Killing Fields is a gut-wrenching portrayal of the interaction of two journalists — an American and a Cambodian — just after the Vietnam War. The film is a powerful dramatization of New York Times reporter Sydney Schanberg's story of his friendship with Dith Pran.

When the American "advisors" pull out of Cambodia in 1975, Pran's wife and children are sent to the U.S. Pran decides to stay behind with Schanberg and other foreign journalists. The latter are soon forced to leave by the vicious Kmer Rouge. Cambodian Pran is sent to various labour camps.

The film then traces his grueling escape from the killing fields to freedom and Schanberg's simultaneous attempts to find him. (Pran is now a New York Times photographer).

If anyone doubts the "horrors of war," he or she won't after seeing this film. The violence and resultant poverty sear themselves into one's memory. But so do the journalists' integrity and commitment to each other.

The film does not present the U.S. military in a pretty light, nor is it anti-American. Its strength is its ability, despite the inevitable and numbing violence, to honestly, even gently explore great emotional depths.

Recommended

FROM COAST TO COAST

ALBERTA

Brooks-CKBR. 9:00 a.m. 1340

Edmonton-CHQT. . . . 7:30a.m. 1110

Edson-CJYR. 10:00a.m. 970

Ft. McMurray-CJOK. 9:00a.m. 1230

Taber-CKTA. 8:00a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR. . . 11:30a.m. 1240

Burns Lake-CFLD. . . . 9:15 a.m. 1400

Kitimat-CKTK. 8:30 a.m. 1230

Osoyoos-CKOO. 8:30 a.m. 1490

Penticton-CKOK. . . . 8:30 a.m. 800

Port Alberni-CJAV (Tues). 9:30 a.m. 1240

Prince George-CJBC. 8:30a.m. 94.3

Smithers-CFBV. 9:15 a.m. 1230

Summerland-CKSP. 8:30 a.m. 1450

Terrace-CFTK. 8:30a.m. 590

Vancouver-CJVB. . . . 9:30p.m. 1470

Vernon-CJIB. 9:30p.m. 940

MANITOBA

Altona-CFAM. 9:30 a.m. 950

Boissevain-CJRB. . . . 9:30 a.m. 1220

Steinbach-CHSM. . . . 9:30 a.m. 1250

Winnipeg-CKJS. 9:15 a.m. 810

ONTARIO

Ajax-CHOO. 9:30 a.m. 1390

Atikokan-CFAK. 10:30 a.m. 1240

Chatham-CFCO. 11:30p.m. 630

Brantford-CKPC. . . . 10:00 p.m. 1380

Ft. Frances-CFOB. . . 10:30 a.m. 800

Guelph-CJOY. 9:30 p.m. 1460

Hamilton-CHAM. . . . 7:30 a.m. 1280

Kapuskasing-CKAP. . . 9:00 a.m. 580

Kingston-CFMK. 10:00 a.m. 96.3

Newmarket-CKAN. . . 9:30 a.m. 1480

Ottawa-CFGO. 8:30 a.m. 1440

Owen Sound-CFOS. 10:30 a.m. 560

Pembroke-CHOV (Sat). 6:00 p.m. 1350

St. Catharines-CKTB9:00a.m. 97.7

Sarnia-CHOK. 6:45a.m. 1070

Stratford-CJCS. 8:45 a.m. 1240

Wingham-CKNX. 10:30 a.m. 920

Woodstock-CKDK. . . 8:30 a.m. 1340

Slt. St. Marie-CFYN10:00a.m. 1050

NOVASCOTIA

Digby-CKDY. 5:00 p.m. 1420

Kentville-CKEN. 5:00 p.m. 1490

Middleton-CKAD. . . . 5:00 p.m. 1350

New Glasgow-CKEC7:30 a.m. 1320

Sydney-CJCB. 8:00 a.m. 1270

Windsor-CFAB. 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB. . . 10:30 a.m. 550

Newcastle-CFAN. . . . 9:00 a.m. 790

Saint John-CHSJ. . . . 9:00 a.m. 1150

FRENCH

BACK TO GOD HOUR PROGRAM IN CANADA

PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall. 9:30 a.m. 1170

CFCL-Timmins. 9:30 a.m. 620

QUEBEC

CHRS-Montreal. 8:00 a.m. 1090

CKLM-Montreal. 9:15 a.m. 1570

CKCV-Quebec City. . . 7:15 a.m. 1280

CHLN-Three Rivers. . . 7:45 a.m. 550

THE BACK TO GOD HOUR

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Profile

Submissive ... most of the time

An interview with Ria Kroezen

Bert Witvoet

The lady across the table from me apologized for being late for the interview. "I told my friend you just don't keep an editor waiting," she said. "But you know how it is." Of course I know how it is. I also know that you don't keep death waiting, but somehow this lady manages to do that too.

The lady I'm referring to is Ria Kroezen from Hepworth, Ontario, a small village that guards the entrance to the Bruce Peninsula. With her is her friend Sharon Jordan. (Sharon runs the Beacon Christian Bookstore in Wiarton, 10 kilometres north of Hepworth). We had agreed to meet in a restaurant in Grimsby, a small town that guards the entrance to the Niagara peninsula.

Ria Kroezen, nee Huisman, — wife, mother, homemaker and, since a few years ago, published author of poems, conversations, short stories and meditations — is ready to tell her story to her own people: the Christian Reformed community in Canada. Many others have heard the story. She is frequently invited by church groups to lead a service or give a testimony or lecture, as she did the night before at the Germania Club in Hamilton. She has spoken to groups in most denominations, even the Roman Catholic Church, but Christian Reformed pulpits and lecturns have not been all that open to her.

Yet Ria has a great story to tell.

Something happened

In a real sense she has already told the story. Just read her booklet *Lines of Life* (going through its fourth printing) and especially her recent *More Lines of Life*. Therein lies the story of her life in bits and snatches. Gradually the reader gets introduced to the impetuous, impatient, fun-loving, life-loving Ria Kroezen. There are poems (some written at age 13, 14, 15) about nature, gifts, sister, husband, God. They testify of vitality, sensitivity, love and faith. But something has happened to Ria. She explains it best in Conversation 1 held on a Monday night.

Dear Father in Heaven!

Is it really three years since that dreadful day? The day my world came to an end? The day I wished I had died on the operating table? I remember thinking, Oh God, I must be dreaming, this can't be happening to me! But the cool efficiency of the nurses and their sympathetic glances only made me realize, it's really true. I've really got cancer!

Cancer — what an obscene word! I shut my eyes tightly and begged for a needle to give me sweet oblivion — that is for the time being. I knew I'd have to

face it sooner or later, but at that moment I was too numb with shock ...

On the second day the doctor came to tell me that I was soon going to die. I insisted that there would be a miracle!



Gary and Ria drinking a health drink at a friends's home. Inset: Ria Huisman dating Gary Kroezen, the start of a "merry-go-round" trip that led them further and further from the real experience of Christ.

He sadly shook his head and walked out. Oh God, do you remember how dismayed I was? I'm afraid I didn't trust you very much in those first days. I was so afraid! Actually I was in a panic. I would pinch myself and think, in a few months I won't feel a thing, I'll be dead — dead — I started imagining my funeral.

In just one short week I was home, sent home to die! You saw me wander around the house, touching the dear,

familiar things. You silently watched as I cried a million tears underneath the covers. You knew the agony I suffered in my loneliness. Loneliness? With all my loving family and friends around me? Yes, Loneliness. Alone to cope with my illness. My God, my God, why hast thou forsaken me? I screamed. I prayed. But there was silence from Heaven. Was it like that for you too Jesus, on Golgotha? But oh — you were there all the time. Watching and waiting. Waiting for the day that I would give the cancer to you. Give to you, all the fear, the dread, the uncertainty of my life. But unfortunately I held on to it for a long time, almost five months. But praise your wonderful name it just got to be too big a load to carry. I staggered under the weight of it. My tear bottle just overflowed and it rained in heaven!

Oh God, I just can't believe what

full well that the answer would be "No." If she did get caught for being disobedient, she felt that the punishment was worth it. Yet, she felt deeply religious too.

"It was my conscience that kept me from a lot of heartache," recalls Ria. She related how she went to the movies for the first time in her life, against her parents' wishes. The movie was called "Separate Tables." She stood in the back of the theatre for the full two hours, thinking that by doing that she would not give in to the evil that was there. (Perhaps there is a moral in that. If you have to sin, do it standing up!).

Life in the fast lane

Dating and marrying Gary Kroezen turned into another strange mix of Christianity and worldliness. Deeply infatuated with this handsome, macho young man who loved nothing better than to drive fancy cars, wear gold jewelry and wield power over his customers as he travelled from city to city, making fantastic sales for a Toronto plastics company, Ria joined him on the merry-go-round that led them further and further away from a real experience of Christ. She was only 17 when they married; he 24.

When the first baby came it was time to make profession of faith; otherwise the baby could not be baptized. "I was not ready to commit my life to Christ," says Ria, "but the pastor assured me, 'Of course you're ready. You're just getting cold feet.'"

"I remember standing up in front of the church. The baby was held beside me, dressed in this long baptismal gown. The organ started to play 'Great is thy faithfulness,' and the congregation joined in. It hit me like a wave on the back of my head. 'My God,' I thought. 'What am I doing. I'm responsible for this human life in the white gown.' I broke down and sobbed throughout the whole question and answer period. And nobody seemed to understand why I cried."

While Ria relives her former experiences, I listen and write furiously. Sharon Jordan, who must have heard the story a dozen times or more, still seems fascinated.

Marriage problems

"We faithfully went to church," Ria continues. "We tithed and sent our children to the Christian school. We taught Sunday school. We did our bit. In the meantime we had a nice home, vacations down south, a couple of cars in the drive, the works. Friday nights or Saturday nights we partied with a regular crowd. We drank, we danced, we told off-colour jokes until the small hours of the next day. Sunday morning we would sit through the church service too tired to absorb much of it."

As a result of this lifestyle, Gary and Ria's marriage began to suffer. Gary was away a lot, and when they were together they did not communicate except at a superficial level. Some of the tension of that stormy period Ria captured in "I Hate You."

*I hate you!
The words echoed through the car
Searing and ugly.
I hate you! ...
My car lurched and swerved across the road
Narrowly missing the lamp post ...
I whipped the car into an abandoned parking lot ...
Suddenly — I stopped.*

happened next! The joy — the comfort — the peace — beautiful peace — just washed over me in waves. It was as if I had lost my life and received it back again. Now I could start living again, being useful again. How my family and friends rejoiced. How your angels must have rejoiced. And Satan? Well, he sure received a blow. He had thought he nearly had me, but he needn't have thought for a minute there was a chance, because you yourself promised, 'My Father gives me my sheep and my sheep hear my voice and no one can ever pluck them out of my hand.'

Young rebel

The strong faith that developed in Ria did not come cheaply. God had to chisel away at her for some time. Not that she ever was an unbeliever. Already at age 13 she wrote:

*God has given, now he takes
She is sleeping but she wakes
In her home beyond the sky
There she never more will die.*

But the full impact of that kind of faith did not hit her until she had to say about herself instead of about a little girl: "God has given, now he takes."

When Ria was young she was rebellious, boy-crazy and vain. She would not ask her parents whether she could go to the school dance, knowing

About Ria Kroezen

I was born in Holland in 1946 just after the war. I was what they called "A celebration baby." When I was five years old our family emigrated to Canada and settled in Orangeville. After several years we moved to Acton, where I grew up. I have always loved writing down things, impressions, feelings, thoughts, never really expecting I would actually write a book, although it was a dream. After I was married in 1963, my husband and I moved to Brampton, Ontario. I was content to be a housewife and mother. God blessed our family with three healthy children, one of whom is married and has a baby. We are delighted at being grandparents. Although we have a shadow hovering around us we live each day to the fullest and thank God for whatever he gives to us out of his Father hand. We are indeed blessed! In January 1981 doctors gave me two to six months to live. Cancer, which had spread to 6 vital organs in my abdomen was diagnosed as being in the last stages of this disease. Praise the Lord and thanks to many people of God for their faithfulness in prayer. I am alive and enjoying a full, exciting life, together with my husband and children on a farm in Hepworth which we call "Shalom." It is a peaceful life with cattle in the fields and a corn crop and vegetable garden growing big and tall.

I stared in the mirror.
I smoothed my hair,
Applied fresh lipstick and drove back to
the party.
I parked my car with deliberate
calmness.
I walked into the crowded room of party
goers.
I called in at the door, "Happy New Year
everybody!"
And to my husband just a nod,
And under my breath — forgive me God.

Ria recalls how she said to her husband
one Sunday morning, "You can't go to
the Lord's Supper. Not the way you live!"
Gary calmly replied, "Honey, the Lord's
Supper is for sinners, and I'm the biggest
sinner there is."

But the charade did come to an end.

Moments of truth

At one point in their marriage, when a
breakdown seemed inevitable, Ria laid
her cards on the table. She confronted
Gary. "Either we change or I want a
divorce." It proved to be a turning point
for both. They realized they weren't
really happy while partying. And it came
as a shock to them that they would not
want their kids to grow up the way they
were now living. "We had to stop this
craziness," Ria recalls.

Gradually (it took about 6 months) the
couple withdrew from their circle of
friends. They spent more time with their
three children (then aged 14, 12 and 6),
and were rested when they went to
church Sunday morning. A strange thing
happened. They began to hear the
sermons and felt convicted by them.
That was the beginning of a new life. But
The Lord was not finished with them.

In January of 1981, at age 34, Ria was
told that she was dying of cancer. The
cancer, in its fourth and final stage, had
eaten away at six vital organs. Ria was
devastated. So was her husband. Her
doctor had told her to get her house in
order: she had only a few months to live.
Ria could not accept that. Nor could she



Ria, shortly after her first operation.

accept that she had cancer.

It took nearly five months. "Self pity
was a giant in my life," Ria recalls. "I
nearly went out of my mind. I wanted to
see Holland. I wanted to see the Rockies.
I touched everything in the house: I
kissed everything. I was terrified of
dying, of coming face to face with my
Maker." Finally, the peace of God
washed over her and she quieted down.
Eventually she became useful to the Lord
as she had never been before.

Leaving a mark

Ria turned to an old love she had —
writing. She wanted to splash her graffiti
on the walls of life, so that people would
say, Ria was here. If she was going to die
she must leave something for her
husband and children too. She was
encouraged in this, even to the point of
publishing 1,000 copies of her first
collection *Lines of Life*. To her utter
amazement the booklet sold out.
Another 1,000 were printed, and
another, and finally a fourth edition was
necessary.

It became evident to Ria that by the
grace of God she was going to leave a
mark, but the mark was as much the
mark of Christ as it was hers. Especially
her second booklet *More Lines of Life*, of
which immediately 5,000 were printed,
shows a greater spiritual maturity:
*Just lonely tonight Lord
Just lonely
Can't explain it Lord, just so lonely
I feel empty Lord, so empty
And I really don't know why
I have so much Lord, so very much
But still tonight I'm lonely
Forgive me — but I know you'll under-
stand
You were lonely too once —
Remember?*

The lines breathed quiet confidence and
childlike trust even when she is down.
The fruit of the Spirit is meekness indeed.

No fear but reluctance

In the meantime, contrary to all
medical expectation, Ria is still alive.
"Some people think I'm in remission,"
says Ria, as she struggles with a breakfast
that is getting cold. Is it the unburdening
of her life story, which has become her
special mission, that keeps her from
eating (my bread is to do the will of my
Father in heaven), or is it her illness? "But
I'm not in remission. The cancer is filling
up my whole abdomen."

It has been four years since the doctor
told her she would die. But Ria does not
accept his verdict. She fights doctors as
she fights death. "I avoid seeing them,"
she says resolutely. "They seem to want
you to die with their deadlines." No
chemotherapy for her either. That kills
the good cells along with the bad, and
she needs her immune system to fight off
other ills. Ria knows too what her father
went through when he died of cancer in
1983. She submits to the occasional
blood transfusion, and for the past three
years she has taken the Indian herb
known as Essiacs in her nightly tea.

She is not afraid to die. Her house is in
order. Dying is like changing your
address or hanging up your coat, she
writes in two different places. But she
would like to live a little longer here on
earth, mostly because of her husband
and children, whom she dearly loves, but
also because life has taken on a new
lustre:

*My husband has become more loving
and handsome. My children are more
beautiful. The sky is bluer and the snow
more brilliant. Each day is
more precious than the last,*
she writes in "The Night Before."

continued on page 12...

My Request

*I begged for leaves upon the trees
Bright flowers all a bloom
I asked if I could live until
The winter left her tomb.
And God was good — He gave me life
These months of summer sun
I thank Him for each brand new day
Is cherished, every one
Now that we near September's glow
Of leaves, so green turned gold
I wonder if I dare to ask
Could I be put on "hold".
As much as I look forward to
My brand new home with God
There's something mighty precious
To my little piece of "sod"
Our farm is very dear to me
It's ours just for awhile
My children even dearer still
I close my eyes and smile
My little namesake thrills my soul
There's none can thrill me more
Then when she comes to gramma's
house
To play upon my floor
Her smile lights up my tired heart
And makes me fight anew
But God, without your sovereign help
There is nothing I can do.
So here I am, just like before
To ask you to extend
The time I have upon your earth
Ask you as a friend
A friend who suffers when I do
A friend who knows my pain
A friend who died instead of me
So I could heaven gain.
Not yet, dear heart, could I but wait
Till snow begins to fall
I'd like to celebrate once more
The wonder of it all!
So please be patient with me Lord
For I've so much to do
And just like Abraham of old
I'll make a deal with you
Could I but live till all my kids
Have flown their comfy nest
To make their way in this old world
I know I'd give me rest
I know my prayers would follow them
Wherever they should go
I know you'll be their constant guide
All this I surely know
And yet I dare to speak once more
Pray I may live to see
My husband growing old beside
The grannie that is me!*

Conversation 3

May 19, 1984

Dear Father in Heaven:

You'll never ever guess what happened to me today! Well, of course you will.
You the Almighty, all knowing Father know everything but I'm going to tell you
anyway. It's not everybody who has someone ask them if they can come to their
funeral! That's right — you heard it! Today a nurse at the hospital asked me if
she could come to my funeral! I know it sounds crazy, maybe even disrespectful,
but as I was describing to her what my funeral was going to be like, should the
time come to change my address, she became more and more excited. As I
finished my glorious account of what I'd like my funeral to be like, her eyes just
shone and she leaned over and said, "Can I please come to your funeral?" "Of
course," I said. "It's going to be a great celebration. We're going to celebrate the
conquering of my last enemy. I'm arranging to have a brass quartet there to play
"The Battle Hymn of the Republic." Then Larry Marshall will sing that negro
spiritual with his beautiful tenor voice, "Ain't Nobody Gonna Keep Me In This
Ground, I'm Gonna Rise Again." Next the guests will sing a hymn, "God Be With
You Till We Meet Again." Our minister will deliver a rousing sermon telling
everyone present that Jesus is Lord and asking them to "choose this day whom
you will serve" and concluding with an invitation to "Live Forever." Next, a
chorus of "Lift Jesus Higher" and "He Is Lord, He Is Lord, Majesty, Kingdom
Authority." Then Larry again, with that superb voice, "Because He Lives I Can
Face Tomorrow." And one thing the guests won't have to worry about is this:
That box with my coat in it will be closed. I never could figure out why people
wanted to stare at an old coat lying in a box! The guests may look at a picture of
me if they wish.

Then there will be a time of prayer and the brass quartet will play, "Morning
Has Broken." Afterwards there will be a time of fellowship for everyone, and one
thing that won't be allowed is tears. I know that there needs to be tears but I hope
most of the guests can save them for later. I really and truly want my funeral to be
a time of celebration. Celebration of life for the ones left behind. Celebration of
promotion for myself. Not one of my guests could wish me back to this old world of
sin and sickness — not after I have walked with the King in the light of His glory
and grace.

From your beloved child,
Ria



"The grannie that is me!" Ria, her daughter Marlene Anderson with Baby Adria and Ria's
mother, Mrs. Huisman.

Profile

An interview with Ria Kroezen

...continued from page 11

Bargaining with God

In her struggle against death, Ria takes on the role of the Old Testament patriarch Abraham, who pleaded with God to save Sodom. (See poem "My Request" on these pages).

"I'm sure the Lord is enjoying the game you're playing with Him," I remarked. "I never thought of that," she answered. "So many people tell me that I have to accept God's will. But is it God's will that I die?" She answers the question



Younger years: the Kroezen children (top-bottom) Marlene, John and Kristine enjoying the winter snow.

in Conversation 4:

Oh, Lord did we ever cheat the devil — six months indeed! And this is also the year I've become a grandmother.

Christ and cancer

The thought of dying is constantly with

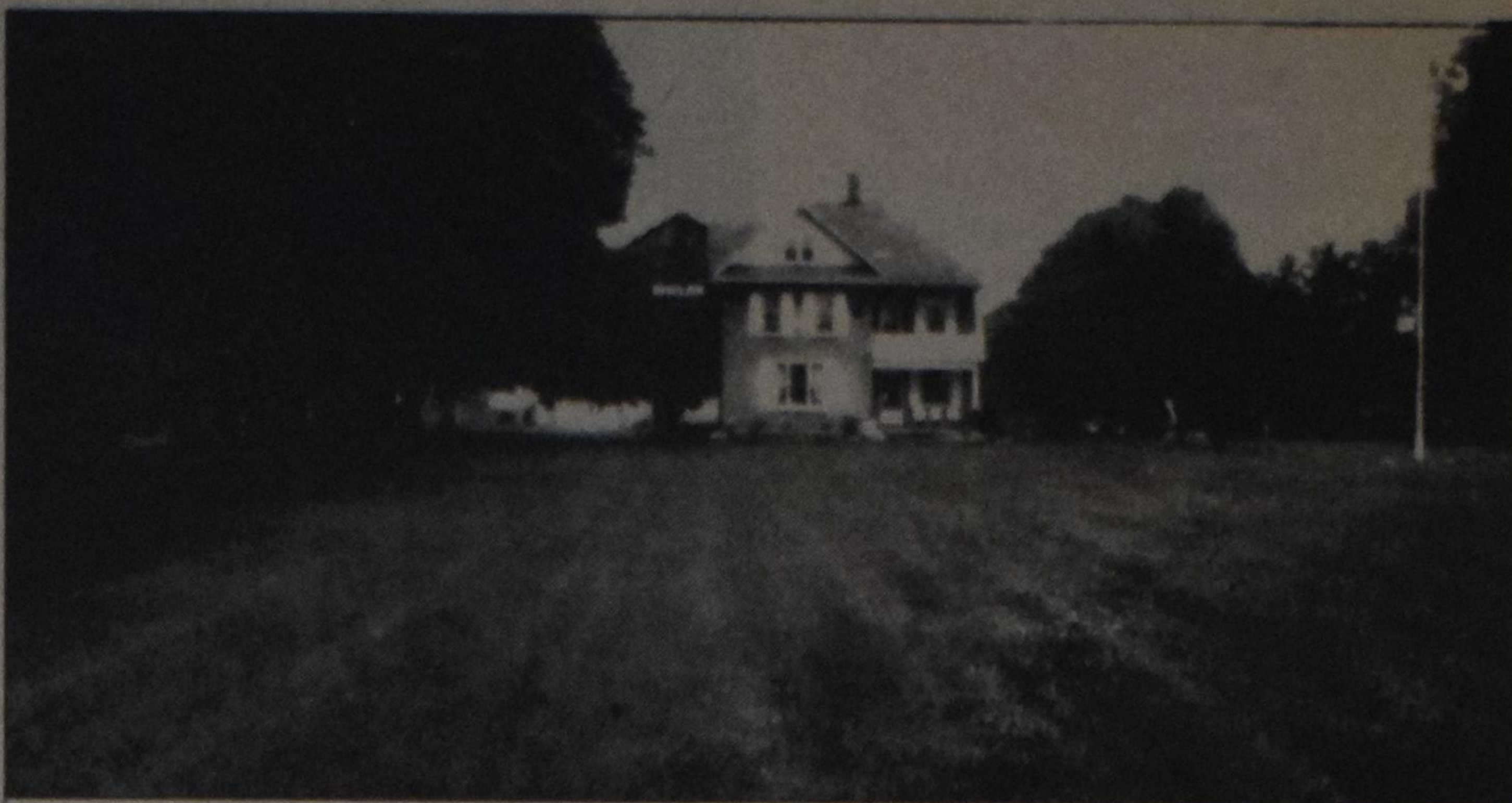
her, of course. Ria tells of a humorous incident some time ago. She had been thinking about her funeral and had come up with a real fine arrangement. Immediately she decided to visit her friend Sharon in the Warton bookstore. In an excited voice she told Sharon about the funeral plans. The store was empty in no time flat. All potential customers fled when they heard that strange lady talking about her own funeral.

There seem to be two things about Ria and Gary that make some people very uncomfortable: they don't like to hear them talk about cancer, and they don't like to hear them talk freely about Christ. Yet, Christ has become the real focus in their lives.

As Ria has become known through her writings, she finds that she is invited to speak in many places to many groups. Sometimes she leads a whole service, sometimes she gives a speech. But always her message is: "How to live forever, now and later." According to her friend, Sharon Jordan, she helps people overcome their fear of death. This Sharon points out, is in accordance with Revelation 12:11, where we read: "They overcame him (Satan) by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death."

Don't take 'No'

Having overcome the fear of death does not mean that Ria does not struggle against feelings of loneliness and sadness anymore. Towards the end of the interview she showed pictures of her family. "Aren't they wonderful? Oh, I



A view of Shalom located near Hepworth, Ontario.

love them so much." She begins to weep. "I wrestle with God ... I don't take 'No' for an answer." More tears come to Ria's eyes. In a sobbing voice she says, "He has said 'No' up till now." She wipes her eyes. Then quietly pulling herself together, she says, "Most of the time I'm submissive."

The old spirited Ria reemerges after the check has been paid and we're ready to say goodbye. She puts on a soft-rimmed blue hat. "I bought it yesterday," she says. "It cost \$39. Gary is going to kill me." Then to Sharon, "I love hats, don't you?"

While standing she drinks a shot of morphine that her friend has poured out for her. She is very tired now, and the pain "shoots through her side like sharp needles." (from "Speak Lord, Your Servant Heareth") How long will she live? Has the Lord really said 'No'?

A lasting ministry

He certainly has not said 'No' to her request to be put on hold. For sure, the Lord has used the last four years of her life in unimagined ways. What a ministry he has led her into! (According to

Sharon, God would not have been able to use Ria if Gary had not supported her). And that ministry will continue through her lines of life long after the cords of death have snatched all three of us away. All the next generation has to do is read lines like those in "Good Friday":

*So why carry such a load each day?
Just lay it at the cross, and pray
And praise your God for Calvary's tree,
For that awful afternoon at three
When hearts grew faint, and light was dim,
Just open up your heart and let Him in*



The \$39 hat. "Gary is going to kill me. I love hats, don't you?"

Technology and the Bible

...continued from page 9

They determine the format and content of the concepts and are therefore not merely "engineers" who put forward an "objective" proposal. People's freedom of choice is therefore always restricted to the preconceived concepts of others.

Ria Kroezen's booklets

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The delusions of computer democracy become transparent when we next hear experts say that decisions made through such a direct system of democracy can be accurately predicted beforehand by data analysis, and can thus be incorporated into the new plans being proposed. Not only reactions based on social and economic factors, but even psychological reactions to proposals, it is believed, can be predicted by computer simulation.

In reality, technocratic tendencies are reinforced by this computer democracy or "computerocracy."

Computerized education reduces

Publications about the computer in education are numerous and generally optimistic. For commercial reasons, computer firms tend to overestimate the computer's value in education. Despite their claims, it is not a foregone conclusion that education will improve through the use of information systems.

Whatever comes to us via the information systems is the result of scientific analysis and the scientific-technological control of information. However, science works through abstractions, which means first isolating, then focusing on, a small, special area of creation. Thus the methodology of science involves reductions or specializations of reality. This means that the scientific information programmed into computers is always reduced information.

When the computer begins to dominate the process of education, the student-user may well adapt himself uncritically to the reduced image of reality portrayed by the computer. There is the parallel danger that whatever is not presented by the computer is discarded by the student as unreliable or alien.

Computer programs contain only information based on measurement, size and statistics. Whatever falls beyond those measureable quantities — for example, faith, hope, love — is alien to computer programming.

Computer information represents a specific kind of human knowledge: it is scientific knowledge programmable in mathematical-logical formulas. It can never contain a knowledge of love, of practical reality, of trust, etc. True wisdom which begins with the fear of the Lord does not permit itself to be reduced to a program.

Computerized work does not lead to happiness

Various utopias sketch a future in which man no longer needs to work. Man's highest ambition appears to be perennial retirement.

But now that technology has "liberated" many people from the drudgery of work through automation and robots, the problem of unemployment has proven to be anything but ideal. Was automation mismanaged? Will things improve in the job market? Well, though

unemployment may currently be aggravated by purely economic or fiscal reasons, when industry now plans investment, it usually prefers to robotize, wherever possible, the production process.

The resulting forced retirement does not make people happy — and not only because of the increased social problems and costs incurred by increased automation. The general emptiness, boredom and sense of human waste creates profound human anguish and undermines utopian ideals.


For those who saw the Toffler film, there is an equally alarming problem: the tendency to see everything in terms of science and technology. If we do so, in the hope that they will somehow improve the quality of our lives, then we begin to search for scientific-technological solutions. That belief in itself is an enormous reduction of what constitutes man's bliss.

Man cannot live by bread alone, nor can he, for long, be content to live under the umbrella of a providential hi-tech utopia or become dependent on the stimuli of this hi-tech "neural system."

In short, the reduced world and life view of scientific-technological control shows us a caricature of the most beautiful promises given to man. It also deprives man of his right and duty to work meaningfully in God's creation.

To be continued ...

Classifieds

Classified Rates	Births	Anniversaries	Obituaries	For Sale
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter underbox number, \$10.00 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. Tearsheets will be mailed only upon request. Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3 (416) 682-8311	VANDERHOUT: "Praise God from whom all blessings flow." With praise and thanksgiving, we, Clarence and Joanne, announce the safe arrival of our first born daughter, JENNA LEANNE. Born January 26, 1985. She is the third grandchild of Mr. and Mrs. John VanderHout of Burlington, Ont. and seventh of Mr. and Mrs. Henry Evers of Wellandport, Ont. She is the eighth great-grandchild of Mrs. E. Evers, Wellandport. VANDER WIER: With joy and thankfulness to God, the giver of all life, we, William and Katie are happy to announce the birth of our son, JEREMY MICHAEL, born on January 27, 1985, weighing 9 lbs. 9 oz. A welcome little brother for Uegene, Louis, William, Alan, Rosalee and Charles. Jeremy is the 50th grandchild for Mr. and Mrs. U. Vander Wier of Smithville, and the 33rd grandchild for Mr. and Mrs. L. Dam of St. Catharines. R.R.#2, Smithville, ON L0R 2A0 WIELINK: The Lord and giver of life has blessed us again with the birth of our fifth child, a daughter, SARAH NADINE, born January 25, 1985. Proud parents Henry and Alice Wielink. Happy brothers and sisters are Keith, Alicia, Faye and Henry, Wellandport, Ont. 19th grandchild for Mr. and Mrs. Harm Kelly, Dunnville, Ont.; 27th grandchild for Mr. and Mrs. Cornelius Wielink, Binbrook, Ont.; 45th great-grandchild for Mr. and Mrs. Henry Zantingh, Burlington, Ont. Mark 10:14,15.	"Humble yourselves, therefore, under God's mighty hand, that He may lift you up in due time. Cast all your anxiety on Him because He cares for you" (1 Peter 5:6,7). Congratulations to: HEMMO and GRIETJE BUTER (nee Meems) who will celebrate their 40th Wedding Anniversary on February 27, 1985. We praise and thank God for the blessing of 40 years of marriage which He has given you. May He continue to bless you with happiness in the years ahead. Congratulations and love from your children and grandchildren: Jane & Henk Luimes; Mark, Brian, Lisa, Paul — Spencerville, Ont. Ralph & Anna Buter; Randy, Angela, Kevin, Natasha, Ryan — Williamsburg, Ont. Martha & Dave Lee; Corey, Jessica, — Rocky Mountain House, Alta. Andy & Diane Buter; David, Lianne — Williamsburg, Ont. Hank & Janice Buter; Jennifer, Dennis — Williamsburg, Ont. Ann Buter; Jason — Williamsburg, Ont. Open House: On March 2, 1985, from 2:30 - 4:30 p.m. at the Iroquois United Church Hall, Iroquois, Ont. Best wishes only. Home address: Box 112, Williamsburg, ON K0C 2H0 It is with joy and thanksgiving to the Lord, that we announce the 30th Wedding Anniversary of our parents, ANDRIES and ANKJE GROENVELD (nee de Vries) on Saturday, February 23, 1985. There will be an Open House at their home from 1:00 - 3:00 p.m. and 7 - 10 p.m. Love and congratulations from your children and your grandson: Art & Debbie Groenveld — Guelph, Ont. Steward & Terry Groenveld; Kevin — Thorndale, Ont. Gord Andrew Anita — all at home Home address: R.R.#2, Kincardine, ON N0G 2G0 Best wishes only, please.	"Praise the Lord, O my soul; all my inmost being, praise His holy name" (Psalm 103:1). On February 2, 1985, JOHN PETER QUARTEL was taken home to be with his Saviour, at the Louise Marshall Hospital, Mount Forest, in his 28th year. Although John suffered through a long and, near the end, a painful illness, his continuous desire was to praise our Lord. "His love is like a Father's to His children, Tender and kind to all who fear His name; For well He knows our weakness and our frailty, He knows that we are dust, He knows our frame. We fade and die like flowers that grow in beauty, Like tender grass that soon will disappear; But evermore the love of God is changeless, Still shown to those who look to Him in fear." Beloved son of: Harry and Mary Quartel — Mount Forest Dear brother of: Margaret — London Beverley — Mount Forest Richard — Mount Forest The funeral service was held on February 5th in the Mount Forest United Church. Interment in Mount Forest Cemetery.	Potatoes for sale: Yellow potatoes (Hollandse aardappelen) for sale. Call Cecil Westra, R.R.#5, Woodstock, ON N4S 7V9 or phone (519) 467-5252 or 539-5129. For Rent Oshawa 3 bedroom semi, 1½ bath, finished rec room, in immaculate condition, on quiet court. Rent to be negotiated. Available March 1, 1985. Telephone (416) 579-1402 or Bachelor's apartment available April 1, 1985 located near Grimsby CRC with easy access to Q.E.W. Call (416) 945-1628. Vacations * Airconditioning * Waterbeds * T.V. * 26 units Tudor Lodge Motel 1665 London Rd., Sarnia, Ontario N7T 7H2 "It's been our pleasure" Jerry and Frances Hettinga Phone 542-7716 More classifieds on page 14 ...
	Personal Sincere CRC divorced lady, early 30's with two children living in South Western Ontario, would like to meet sincere Christian gentleman age 30-40 for friendship and possible lasting relationship. Please submit photo. All inquiries will be answered. Reply to Box #4856, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3 Anniversaries Wedding or Anniversary coming up? Order your invitations now from <i>Rainbow Marketing Co.</i> Choose in your own home from our fine selection. 5% discount. Peter & Evelyn Heida 22 Orlando Dr.; Tel. 935-1898 St. Catharines, ON L2N 6V7		For Sale We sell children's coveralls! Sizes 2,4,6 for \$16.25; 8,10,12,14 for \$18.75; 16,18 for \$20.00. Sturdy poly/cotton. Prepaid only. Add \$2.00 for postage and handling. Frontier Farm Clothing R.R.1, Palmerston, ON N0G 2P0	
		Obituaries The Wellandport Dutch Ladies' Society "Bidt en Werkt" wishes to express its deepest Christian sympathy to the Boverhof family in the loss of their beloved mother and grandmother, Mrs. ALICE BOVERHOF on February 5, 1985. She was an active member of our society. "The Lord is close to the broken-hearted and saves those who are crushed in spirit" (Ps. 34:18). "And I will dwell in the house of the Lord forever" (Ps. 23). On February 5, 1985, the Lord took home to be with Him forever our beloved aunt, WYNTJE MULDER (nee Oostenbrink) at the age of 79. Predeceased by her husband Klaas Mulder on August 12, 1971. Klaas & Willemien Hessels and family Peter & Alice Hessels and family Klaas & Fanny Fluit and family Dunnville, Ont. February 5, 1985.		
	 Christian Parents <i>Building a Child's Character</i> <small>Hans W. Zengerius</small>	Announce the birth of your son or daughter in C.C.'s Classifieds and receive a free copy of <i>Christian Parents</i> . Know someone else who would like a copy? Send \$8.95 (plus 50¢ postage and handling) to Calvinist Contact , 99 Niagara St., St. Catharines, ON L2R 4L3 and we'll rush them a copy.	Calvinist Contact Keeping in touch with the Christian community	

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
<p>BELLEVILLE: Belleville District Christian School will have a definite opening in the primary grades, with a possible opening in the Junior grades, for the 1985/86 school year. Please forward letters of application and resumes to the principal Martin VanDyk, c/o Belleville Distr. Chr. School, R.R.#5, Belleville, ON K8N 4Z5; Tel: (613) 962-7849.</p> <p>BRAMPTON: John Knox Christian School invites applications for openings in the primary grades or possibly junior grades. Please forward letters of application and resume to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.</p>	<p>BRANTFORD: Brantford Christian School requires a full-time grade 1 & 2 teacher to start March 4, 1985. Please contact: Mr. C. Vander Veen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4 or phone: (519) 752-0433, school or 752-4100, home.</p> <p>DUNCAN, BC: Duncan Christian School invites applications for a grades 5-10 French teaching position, for 1985/86 school year. Applications are also invited for possible openings in the primary and intermediate grades and a social studies position in junior secondary. Send resume and letter of application to: Mr. W. Van Deventer, principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9; tel: (604) 746-5341.</p>	<p>BOWMANVILLE: Durham Christian High, R.R.1, Bowmanville, ON L1C 3K2 solicits applications from experienced science teachers for the position of science teacher. Send resume to Ren Siebenga, principal.</p>	<p>GUELPH: John Calvin Chr. School, situated in a beautiful University setting, invites applications for possible openings at all levels. Consider becoming part of our growing Christian community. Send inquiries and applications to Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 school, or (519) 836-6507 home.</p>	<p>HAMILTON: Calvin Christian School. The Education Committee invites applications for a definite Grade 3 vacancy. Experienced teachers are encouraged to apply for this position. Other vacancies are possible. Inexperienced teachers are welcome to submit resumes and related. All information or inquiries should be sent to Mr. W.H. Hultink, Principal, Calvin Christian School, 547 West 5th St., Hamilton, ON L9C 3P7. Phone: (416) 388-2645.</p>

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EDMONTON CHRISTIAN SCHOOLS

Our system is now inviting inquiries and applications for teaching positions for the 85/86 school year.

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intermediate
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Dr. S. Keith Ward, Academic Dean
The King's College
10766 - 97 Street, Edmonton, Alberta T5H 2M1
(403) 428-0727

Classifieds

Teachers	Teachers	Teachers
<p>DUNDAS: Calvin Christian School invites applications for a grade 4 teaching position for the 1985/86 school year only. (The current teacher will be on a 1 year leave of absence to complete her BA degree). There is also a possible opening for grade 5, as well as for a ½ time grade 8 position, as principal's relief. Please send your letters of application or inquiry, including a resume indicating background and philosophy of education to: Gerry Glasbergen, principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2, phone: (416) 627-1411 (school), 689-6259 (home).</p>	<p align="center">Covenant Christian School Box 1595, Ledue, Alta. T9E 2Y9</p> <p>The Ledue Society for Christian Education is inviting inquiries and applications for the 1985/86 school year. We are looking for teachers for elementary grades — Kindergarten (2 days per week) and grades 1-5. Educators in agreement with the philosophy of this school are encouraged to apply to: Linda Knoppers Ledue Society for Christian Education Box 1595, Ledue, Alberta T9E 2Y9</p>	<p>The Society for Christian Education in Southern Alberta, operating Emmanuel Christian School in Lethbridge & Taber Christian School invites applications for the following possible openings:</p> <p align="center">ELEMENTARY SPECIAL EDUCATION MUSIC: Choral/Instrumental JUNIOR HIGH: Math/Science SENIOR HIGH: Biology/Physics SENIOR HIGH: English/Drama SENIOR HIGH: Social Studies ELEMENTARY: Teacher Aid</p> <p align="center"><i>Address all letters of inquiry to:</i> Mr. H. Konynenbelt 802-6th Ave., North, Lethbridge, AB T1H 0S1 Phone: (403) 327-4223 or 328-7195</p>

REXDALE: Timothy Christian School in Rexdale is interested in receiving applications for a probable half or full-time position. Ability to teach French at the intermediate level is essential. Please send a resume to: Mr. H.K. Bergsma, Principal. School address: 28 Elmhurst Dr., Rexdale, ON M9W 2J5.

ST. CATHARINES: Calvin Memorial Christian School invites applications for possible openings in the following areas: **primary, junior**, and also part-time **music** position. Please send letters of inquiry to Mr. Jack Zondag, 300 Scott St., St. Catharines, ON L2N 1J3. Phone: (416) 937-6302.

SMITHERS, BC: Bulkley Valley Christian High School, Smithers BC, invites applications for teaching any combination of **English, Bible, Man in Society, Home Economics, Social Studies, Math and Science**. Please contact the principal Mr. Rien Moeliker, P.O. Box 3635, Smithers, BC V0J 2N0; tel: 604-847-4238 school or 604-847-2805 home.

THUNDER BAY: Thunder Bay Christian School invites applications for a teaching position in **grades 5 and 6** for the 1985-86 school year. Please forward letter of application to: Mr. John Tamming, principal, Thunder Bay Chr. School, R.R.#2, Arthur St., Thunder Bay, ON P7C 4V1; phone: 1-(807) 939-1209.

TERRACE, BC: Centennial Christian School invites resumes for possible teaching openings in **Grades K-5** for the 1985/86 school year. Music experience an asset. Please submit resumes to: Mr. Luke Janssen, principal, 3602 Sparks St., Terrace, BC V8G 2V6; (604) 635-6173.

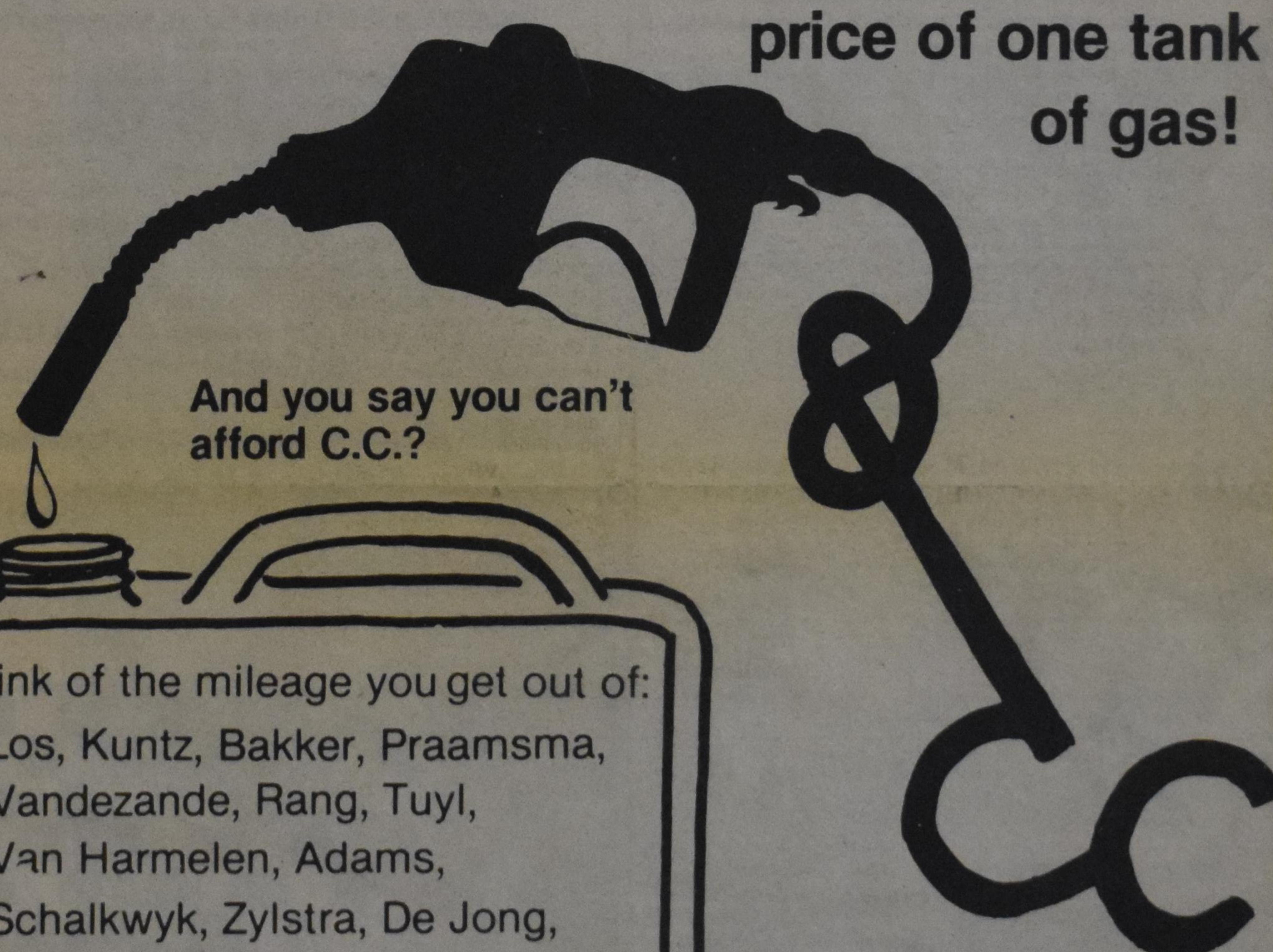
WALLACEBURG: Wallaceburg Christian School. There are 2 possible openings, one is for a combination **principal/grade 7-8** and one for **grades 1-2**. Send resume to Ethel De Kooter, 277 River Dr., N., Port Lambton, ON N0P 2B0; phone: 519-677-5250.

WELLANDPORT: Wellandport Christian School. Applications are invited for the 1985/86 school year for possible openings in the primary grades, junior grades, and a half-time position in special education. Send all correspondence to: Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0 or phone: (416) 386-6272.

WINDSOR: Maranatha Christian Academy invites applications for **principal and teachers (K-8)** for the 1985/86 school year. Applicants must be certified. Please submit all resumes to: Nello Paolini, P.O. Box 1404, Windsor, ON N9A 6R5; (519) 966-3895.

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Sarnia: Jan. 11, Feb. 1 & 22, Mar. 15 & 30
Willowdale: Jan. 16, Feb. 6 & 27, Mar. 20, Apr. 10
Winnipeg: Jan. 17, Feb. 8, Mar. 1 & 21, Apr. 11
Thunder Bay: Jan. 19, Feb. 9, Mar. 2 & 23, Apr. 13
London: Jan. 21, Feb. 11, Mar. 4 & 25, Apr. 15
Kitchener: Jan. 23, Feb. 13, Mar. 6 & 27, Apr. 17
St. Catharines: Jan. 25, Feb. 15, Mar. 8 & 29, Apr. 19

Feb. 22

Annual Meeting & Dinner St. Catharines Right to Life Assoc.: starts at 6:30 p.m. at Club Heidelberg, Lake St., **St. Catharines**. Speaker: Dr. Keith Cassidy, Professor of History at the University of Guelph.

Feb. 23

Organ Concert at Mountainview CRC, **Grimsby**; 8:00 p.m. with Andre Knevel, Ken Vanderlaan.

Feb. 23

Salem Evening in Music and Song, 8:00 p.m., First **Hamilton** CRC.

Mar. 2

Organ Concert at First CRC (Charlton & Hess) **Hamilton**; 8:00 p.m. with Andre Knevel and Ken Vanderlaan.

Mar. 15

Salem Contact Evening, Trinity CRC **St. Catharines**, Ont.

Mar. 18-30

CSS's Harry Houtman in Alberta.

Mar. 1

Hamilton Canadian Christian Education Foundation 10th Anniversary Public Christian Education Rally service. Guest speaker: Dr. Joel Nederhood on the theme "Don't Gamble with Education and Textbooks." Accompanied by a mass children's choir from area Christian schools under direction of Mr. Harold DeHaan and Mr. Chris Teeuwesen at the organ. Central Presbyterian Church 8 p.m.

Mar. 2

Chatham Canadian Christian Education Foundation 10th Anniversary Public Christian Education Rally service. Guest speaker: Dr. Joel Nederhood on the theme "Don't Gamble with Education and Textbooks." Accompanied by a mass children's choir from area Christian schools under direction of Mr. John Postma and Mr. Chris Teeuwesen at the organ. Park Street United Church 7:30 p.m.

Mar. 17-28

Israel Tour with Rev. Peter Van Egmond as escort. For info, phone: (416) 741-4740.

Mar. 18-29

Tour of the Holy Land and Egypt with Dr. Jack and Alice Hielema. For info, write Rev. Jack and Alice Hielema, 2023-52nd St., N.W., Calgary, AB T3B 1C3; (403) 286-3195.

Apr. 20

The Ambassadors, **Remember** Holland's Liberation at Mohawk College, West 5th and Fennell, **Hamilton**. Tickets at \$5.00 from Director Harold DeHaan at 330 Thayer Ave., Hamilton; phone 389-2104.

Apr. 20

A 40-year commemoration service and reunion of the Frisian Battalion is scheduled to take place for all ex-members at the Leeuwarden Military Air Base. Interested persons in Canada are requested to write to Mr. A. Wiersma, 1 Bogersman straat 31, 9291 H.B. Kollum, (Fr.) The Netherlands.

May 1-4

RACOM Tour to Grand Rapids, Chicago and Holland, MI. Hosts: Jack and Joanne Thalen. For more information phone (519) 824-7637 in Guelph.

May 11

100th Anniversary of the "Christelijke School" in Oostermeer, The Netherlands. For info, contact Mevr. B. Annema-Laroui, Torenlaan 2, 9261 VZ Oostermeer, The Netherlands. (Tel. 05129-1243).

May 16-29

Israel '85: A special holy land pilgrimage with Dr. Remkes Kooistra and Dr. Albert Vandermeij. See ad for further details.

July 4-18

John Witte Jr. will host 2 summer tours for single adults. Check ad for details regarding departure and price.

July 31 - Aug. 14

March 1st - March 30th Special "Springtime in Holland" and "The Psalms and the Seasons" tour with 25 foot screen, six projectors sponsored by the Canadian Home Bible League (416) 741-2140.
Springtime in Holland: March **Aylmer** CRC; 5, **Stratford** CRC; 6, **Essex** CRC; 7, Bethel RC, **Brantford**; 14, Cornerstone Canadian RC **Hamilton**; 15, Canadian RC **Smithville**; 16, Centennial High School, **Welland**; 18, 1st CRC, **Owen Sound**; 19, 1st CRC, **Burlington**; 20, Ebenezer Canadian RC **Chatham**; 21, 1st CRC, **Guelph**; 22, Maranatha Canadian RC, **Fergus**; 26, Maranatha CRC, **St. Catharines**; 28, **Orangeville** CRC; 29, Ryerson United Church, **Ancaster**; 30, **Willowdale** CRC.
Psalms and the Seasons: March 8, **Grimsby** CRC; 9, **Listowel** CRC; 11, Springdale CRC, **Brantford**; 23, **Drayton** CRC; 25, Hebron CRC, **Whitby**.

Feb. 28

CLAC film "Temiscaming Quebec" at 8:00 p.m. at Trinity Chr. Ref. Church, **St. Catharines**, Ont.

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Calgary, Alberta T3B 1C3
Phone: (403) 286-3195

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#1038 #1039
F. Palatz, Germany, 1938 C.L. Ruben, Holland, 1937
2 6

5 8
3-mover 3 pts. 2-mover 2 pts.

Notes
1. The three-mover, #1038, is not very complicated. Hope you enjoy it! Please indicate the manoeuvre to mate Black, (key, threat and variations) to gain 3 points.
2. Mr. Ruben likes to trick solvers. Please give the key and threat, if any, for #1039.
3. The deadline for the February problems, #1036-1039 is March 20, 1985. (Five days later postmarked for all solvers outside of Ontario).

Canadian bank stops buying South African currency after church protest

TORONTO, Canada — Following pressure from the Canadian Conference of Catholic bishops and three other church groups, Canada's fourth largest bank has agreed to stop buying Krugerrand from the South African Chamber of Mines. The Bank of Nova Scotia made the decision recently. A spokesperson for the bishops said this "will send a

signal to the international financial community that there is increasingly less enthusiasm about supporting the apartheid regime in South Africa." The churches hold some 260,000 shares in the Bank of Nova Scotia worth nearly US \$3 million. They had threatened to raise the Krugerrand issue at the bank's annual meeting, but now have agreed to drop the idea.

Christian workers in Greece sentenced to prison for 'proselytism'

ATHENS, Greece (EP) — Three Christian workers have been sentenced to three-and-a-half years in prison for charges of proselytism to the Protestant faith, and attempting to take a 16-year-old boy away from his parents without their consent. According to the World Evangelical Fellowship, those sentenced include Costas Marcris, director of the Hellenic Missionary Union of Athens; Don Stevens, former European director of Youth With A Mission and present director of YWAM Maritime Ministries; and Allan Williams, chaplain of YWAM's Mercy Ship Anastasis. The three were convicted of violating laws passed in 1938 and 1939 to protect the Orthodox state church and suppress religious minorities. These laws have remained unchanged. Members of the Pan-Hellenic Evangelical Alliance have condemned the court's decision, and the laws, claiming the repression of minority religions violates Greece's word of honour to grant religious freedom as part of man's innate human rights, as given in the Helsinki accord, United Nations charter, and Treaty of Rome. The charges were filed by the boy's mother, Katerina Douka, who sought prosecution of the three after her estranged husband began bringing the boy to visit children on the YWAM ship Anastasis. Young Kostas Kotoupolon subsequently gave his life to Christ. The court held that the missionaries' act of giving the boy a New Testament and the address of an evangelical youth meeting led by Macris in downtown Athens constituted proselytism.

The seizure charge held up despite a lack of evidence. Kotoupolon testified that he had approached and visited crew members of his own accord. Kotoupolon was 19 at the time of the trial. The three-and-a-half year sentence is the most severe given in this type of case since the overthrow of Turkish rule in 1827. The three are free pending appeal.

Calvinist Contact
Touching lives
far and near.

Next Issue

Dated	Mailed	Classified	Display
Fri. Feb. 22	Tues. Feb. 19	Thurs. Feb. 14-8:30a.m.	Wed. Feb. 13-8:30a.m.
Fri. Mar. 1	Tues. Feb. 21	Thurs. Feb. 21-8:30a.m.	Wed. Feb. 20-8:30a.m.
Fri. Mar. 8	Tues. Mar. 5	Thurs. Feb. 28-8:30a.m.	Wed. Feb. 27-8:30a.m.

Calvinist Contact
Keeping the Christian community in touch.

Dutch

Nieuwe gegevens over geboortecijfer

Ben Malkin, Ottawa Correspondent, Canadian Scene

Uit een in Canada ondernomen studie blijkt dat West Duitsland momenteel het laagste geboortecijfer heeft.

Deze studie is op verzoek van de federale regering gedaan in verband met de onlangs gehouden conferentie in Mexico City. Onder auspiciën van de Verenigde Naties heeft men zich daar bezig gehouden met de kwestie van geboortebeperving.

In het Canadese rapport wordt melding gemaakt van een Duitse studie waarin wordt gerapporteerd dat negen van de tien echtparen in Duitsland de onafhankelijkheid van een kinderloos echtpaar prefereert.

Er wordt verder in het Canadese rapport het volgende gezegd:

'In het jaar 2030 zal een vierde van de Duitse bevolking boven de 65 jaar zijn, vergeleken met het tegenwoordige niveau van 15 procent. Dat betekent dat gezondheidszorg en sociale verzorging speciale aandacht zullen vragen.

'Hoewel in het rapport geen concrete voorstellen worden gedaan om verandering in deze gang van zaken te brengen, is de regering toch aan het overwegen om het financieel aantrekkelijk te maken om kinderen te hebben.'

Te veel kinderen

Aan de andere kant is het echter ook zo dat te veel kinderen in een bepaalde gemeenschap ook tot problemen kan leiden. In een studie die gedaan is door de Amerikaanse John Hopkins School of Public Health kan men lezen dat 'bijna 9.8 miljoen kinderen in ontwikkelingslanden dit jaar zullen sterven (China niet meegerekend); een groot aantal van deze sterfgevallen had voorkomen kunnen worden met gezinsplanning. Het aantal sterfgevallen zou dan, volgens dit rapport, 5.6 miljoen minder zijn.

In het Amerikaanse rapport kan men verder lezen:

'Het aantal sterfgevallen van kleine kinderen en sterfgevallen bij geboorte in ontwikkelingslanden kan gehalveerd worden als vrouwen niet meer dan vier kinderen zouden hebben en als er minstens twee jaar tussen iedere geboorte zou zijn.'

In de Canadese studie wordt gezegd dat vrouwen in Europa en in de V.S. het liefst twee kinderen hebben. In de World Fertility Survey wordt vermeld dat, onder de landen die aan de survey meegedaan hebben, het gemiddelde aantal kinderen varieert van 2.13 in Boelgarije tot 2.80 in Spanje.'

Factoren in geboorte beperking

'De leeftijd van de vrouw ten tijde van haar huwelijk speelt een grote rol en er is vooral een groot verschil tussen vrouwen die trouwen voordat zij 18 jaar zijn en vrouwen die op 18 of 19-jarige leeftijd trouwen.

'Ook religie speelt een grote rol. Het is bijvoorbeeld gebleken dat Rooms Katholieken in het Verenigd Koninkrijk en in de V.S. meer kinderen hebben dan Protestantse ouders.

'Het gezinsinkomen blijkt weinig invloed uit te oefenen op de gezinsgrootte in Boelgarije, Frankrijk, Polen en de Verenigde Staten.'

In Singapore voert de regering een opvallende politiek: men wil daar dat vrouwen met een universiteitsopleiding meer kinderen hebben en die met een lagere opleiding minder kinderen.'

'Kinderen van vrouwen die zelf een goede schoolopleiding genoten hebben worden eerst toegelaten in onderwijsinstellingen, terwijl aan vrouwen met minder onderwijs en een lager inkomen een bedrag van \$5.000 wordt geschonken als zij zich laten steriliseren.'

Minder in Canada

Ook in Canada wordt veel gesproken over

gezinsplanning. En hierbij komt dan vaak in de eerste plaats abortus aan de orde. In het Wetboek van Strafrecht staat dat 'alleen ziekenhuizen met goedgekeurde therapeutische comité's waarin minstens drie dokters plaats hebben een zwangerschap mag beëindigen. Abortus is alleen toegestaan als het leven of de gezondheid van de vrouw gevaar loopt.'

Er zijn echter minder van zulke ziekenhuizen met 'therapeutische abortus comité's. tegenwoordig. Volgens Statistics Canada waren er vijf jaar geleden 270, terwijl er nu nog 240 ziekenhuizen zijn met zulke comité's.

In 1983 alleen al zijn er negen afgeschaft. Hiervan waren er vijf in Brits Columbia (voornamelijk in kleine gemeenschappen), en één in ieder van de volgende provincies: Nova Scotia, Quebec, Manitoba en Alberta.

Kleine belasting ontduikers alleen maar boete

Als je je oor te luisteren legt in Nederland, dan lijkt het soms of het ontduiken van de belasting is verheven tot volkssport, zo iets als schaatsen dus.

Voor de justitie was er kennelijk geen beginnen meer aan om al die grote en kleine fraudeurs tot de orde te roepen. Vandaar dat nu richtlijnen zijn opgesteld voor uniforme straffen.

Een kleine fraudeur, en dat is iemand die met zijn ontduiking

blijft onder de 50-duizend gulden, daar komt de justitie niet meer aan te pas, dan zou er weinig tijd meer overblijven voor iets anders. In deze gevallen legt de belastingdienst zelf sancties op in de vorm van fikse boetes. Iemand die verzuimt grotere bedragen op te geven loopt wel de kans op justitiële vervolging en dus ook op gevangenisstraf. Oplopend tot ongeveer anderhalf jaar.

Utrecht houdt van wielrijders

Utrecht is een fietsminnende stad. De gemeente heeft een plan opgesteld om wielrijders letterlijk ruim baan te geven. Door de hele stad zal een

fietsroute-net worden aangelegd, dat met zo min mogelijk omwegen de belangrijkste plaatsen in de stad

Vervolg op pagina 19...

"I hear KLM is matching Wardair's fare to Amsterdam."

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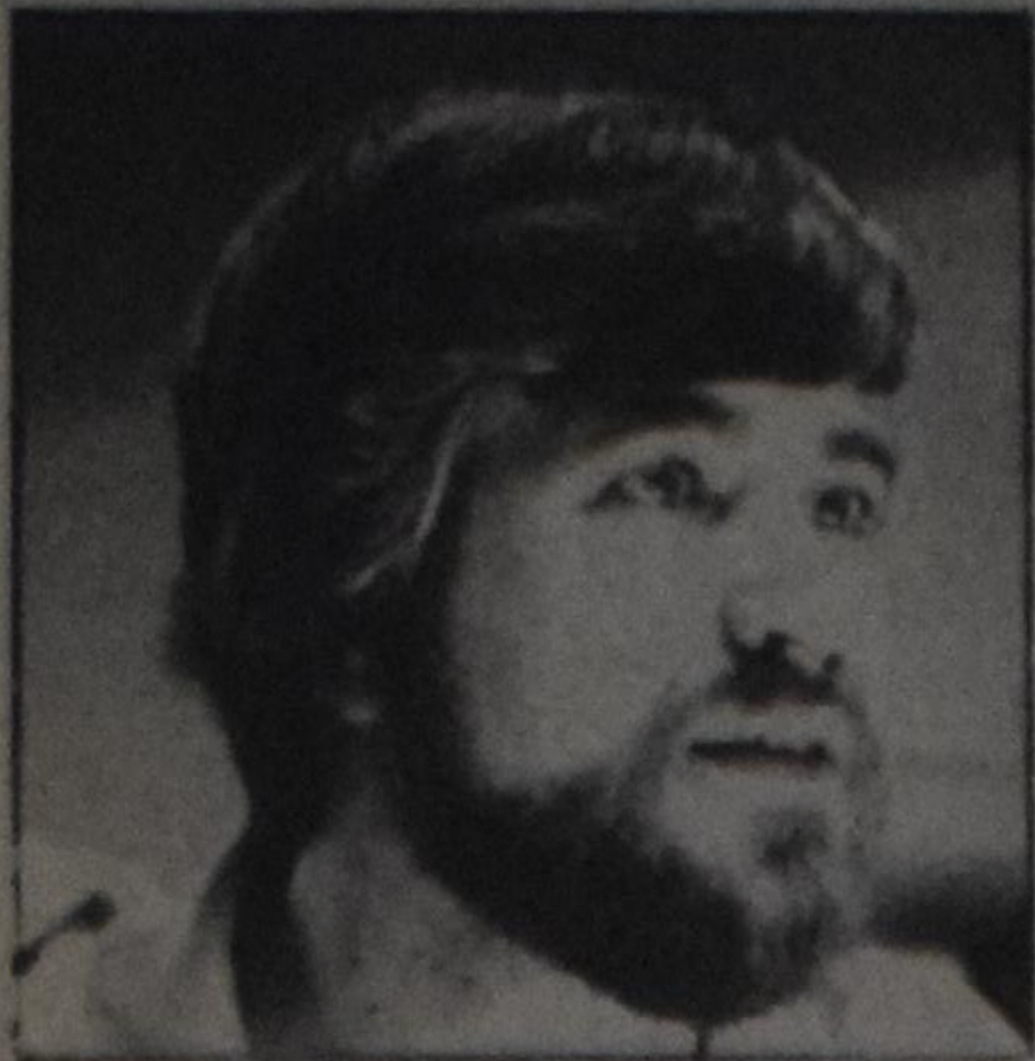
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JUST A MOMENT/HERMAN PRAAMSMA



"What is a minority? The chosen heroes of this earth have been in a minority. There is not a social, political or religious privilege that you enjoy today that was not bought for you by the blood and tears and patient suffering of a minority. It is the minority that have ... achieved all that is noble in the history of the world."

(John Ballentine Gough, 1817-1886)

Minorities have always played a powerful role in the history of the world. Why is that so? Because they singlemindedly pursued a goal or conviction which they held dearer than life itself. For illustrations you could turn to individuals such as Columbus or Luther or Falileo, or to small groups such as the Quakers or the Institute for Christian Studies.

Minorities can have a powerful influence for good, an influence which often goes far beyond the numerical strength. There is much to what John B. Gough claims in the quotation that graces the top of our column today. Unfortunately, it is only a half/truth.

You see, minorities can also have a tremendously destructive influence, and be a powerful force for evil in the world. Why is that so? Because they singlemindedly pursue a goal or conviction which they hold dearer than life itself. Obvious illustrative material presents itself immediately in the persons of Adolf Hitler, Nikolai Lenin, and Idi Amin, and in groups as the IRA.

It is still a question of discerning the spirits, the moving forces that drive people in a good or a bad direction. Zeal is no guarantee of rightness, and a passionate, moving speech can save or lead astray. It is interesting, meanwhile, that small groups and single individuals are such moving powers in our world and that the shaping of culture and the direction set for millions come from the hands of the few.

Democracy is a wonderful thing, but it should never excuse us from thinking and from testing all things for ourselves. The driving conviction of the few can but too quickly become the trend and the fashion and the accepted truth for the many.

And we're not supposed to question the prevailing fashion. So the conviction of the few can quickly become the tyranny of the many, of the *demos*, the people.

The Christian is called to test all things and to hold on to what is good. (S)he is also called to be a salting salt. That is: a minority for God. Resisting both the tyranny of the many and the tyranny of the few. Holding firm to the message once for all delivered to the saints, holding that message dearer than life itself.

If Sodom had contained only a tiny minority of ten righteous people the Lord would have spared the city. For the sake of the world we are called to be discerning people in Christ.

In the city of Geneva there is a monument. It is called the *Reformation Monument*. On it you find the larger than life statues of the great reformers of the sixteenth century. And beneath the statue of the Scottish reformer John Knox you read his famous words: "*Un homme avec Dieu est toujours dans la majorité.*"

One man with God is always in the majority.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

Longer letter

Orthodox wing must speak, though in love

I would like to commend the Rev. Ken Baker for his fine article, in the form of an open letter, as printed in the January 25 of *Calvinist Contact*. It is clear that his comments are motivated by love for the Lord Jesus and the church. The church would be well served if more of us took such an attitude on the women in office controversy.

Yet, as a member of the orthodox wing of the CRC, I have a concern. We are faced with the fact that a vocal minority has forced a policy of allowing women "deacons" upon the church. The Synod tried to take the sting out of this by allowing for a local option. In the Reformed system, however, this will surely become a complex nightmare. What are those who are opposed to women "deacons" on the basis of Scripture to do, when women "deacons" appear at deaconal conferences or are even delegated to Classis meetings, as happens under special circumstances from time to time?

If there is going to be a moratorium on this issue for several years, then let that include a moratorium on sending women "deacons" as official delegates to deaconal conferences and other meetings and assemblies. If the orthodox wing of the church must swallow a moratorium, then certainly the liberal wing must too.

Also, it seems hard for us who hold to Reformed orthodoxy not to read the writing on the wall. In 1957 the Synod declared that the local consistory could decide whether or not to permit women to vote at congregational meetings. It was the local option system, similar to the women "deacons" decision of 1984.

In 1983, however, the Synod declared: "Synod may have to decide whether it will uphold the right of an individual woman to vote ... synod

urge(s) the churches which have not already done so to grant women the right to vote at congregational meetings." (Acts 1983, Art. 28). Goodbye local option. The Synod gave, but Synod 1983 seemed eager to take away the decision-making power of the local consistory on this women's issue.

When the liberal wing gains power in the church, they show that they want the conservative members to conform, or else. Right now, because it seems politically astute, the liberal pressure groups are willing to proclaim a local option, but in five or ten years the rights of local consistories will be attacked. We witness this pattern in the issue of voting rights and in the experience of other denominations.

More basically we have to face the fact that this women "deacons" decision is an issue of the authority of the Scriptures. The synodical committee report can declare that this matter "does not concern an essential creedal affirmation." That, however, is their opinion; it is not *ex-cathedra* infallible. I believe that this issue is a matter of whether or not we accept the Scriptures, "believing without any doubt all things contained in them" (Belgic Conf., Art. 1/).

Therefore I cannot agree with the Rev. Baker's plea not to protest and send overtures against the mistaken decision of Synod 1984. The orthodox majority must speak up now, or it will be too late, and our denomination will go the way of the GKN. I would agree with Rev. Baker's pleas in this regard, however, that we should act in a spirit of love, humility, and patience.

Rev. Gregg V. Martin,
Charlottetown, P.E.I.

Are Christian schools not for covenant handicapped children?

I am writing in response to your article in the January 4th issue about the "Friendship Foundation."

God has allowed a handicapped child to come into our home and we have accepted such a challenge with grace and devotion.

Now we are pleased to see that our church has seen fit to publish the "Friendship Foundation" for handicapped children.

We would like to take it one step further and ask — "What about our Christian schools." Many of our

schools are looking toward bigger and better things such as computer programs and extensive music programs which cost a lot of money to begin and to keep going.

When it came time to send our child to school there was no place he could

fit in because it was too costly to hire a full-time qualified remedial teacher. So we had to send him to a PTR (Primary Trainable Retarded) class in our local public school.

It is not easy as parents to deny our handicapped child a Christian education while this year we will send our normal child to our local Christian school. It is also not easy for our children to understand why they must attend different schools.

Are our schools out to teach our "covenant smart children?" Where is our responsibility to our "covenant handicapped children?"

C. & W. Klein-Geltink,
Woodstock, Ont.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500

to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

ness to provide a platform for the anti-Sandinista opinions of Mr. Antonides shows that you share his views. That's your democratic right. But why not express your views on Nicaragua through an editorial, like other newspapers do?

Murray MacAdam,
Toronto, Ont.

Response

We are no ordinary newspaper (although I did write an editorial on the subject). *Calvinist Contact* has the policy of allowing contributors regardless of their position, an opportunity for rebuttal, just as is normally done at meetings.

Placing the rebuttal with the letter gives

the reader the advantage to consider both sides of the question at the same time. It is also a form of courtesy to those

the stuarts



LIFE WAS EASY BEFORE I BECAME A WAGE EARNER.



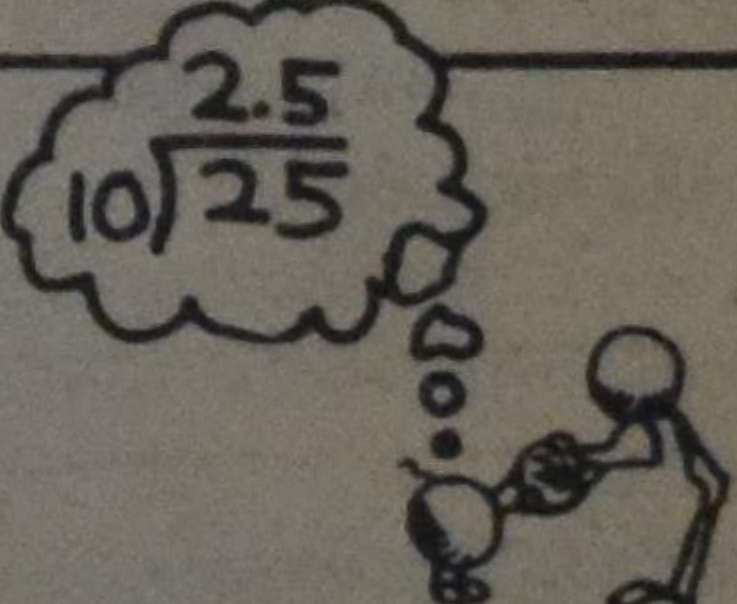
BUT NOW, I TOO MUST FACE THE AWESOME QUESTION OF RESPONSIBLE GIVING.



WHETHER TIS NOBLER TO GIVE MORE THAN A TENTH OF MY INCOME AND RISK NOT MAKING IT THROUGH THE WEEK IN THESE INFLATIONARY TIMES ...



OR PLAY IT SAFE AND GIVE JUST A LITTLE LESS.



SIGH, WHEN YOUR ALLOWANCE IS A QUARTER A WEEK, THAT'S A DECISION YOU HAVE TO MAKE.



Nederlandse baby's krijgen veel medicijnen

Een onderzoek heeft uitgewezen dat driekwart van de Nederlandse zuigelingen in het eerste levensjaar medicijnen gebruikt. Antibiotica wordt het meest voorgeschreven, bij 27 procent van de zuigelingen. De consultatieburoos hebben vastgesteld dat de kinderen, die in de lente of zomer worden geboren minder medicijnen voorgeschreven krijgen dan baby's die in de herfst en winter ter wereld komen. De moeders, die de resultaten van het onderzoek onder ogen kregen, schrokken vaak zelf van de grote hoeveelheid medicijnen die hun kinderen voorgeschreven krijgen.

Utrecht's wielrijders

... vervolg van pagina 17.
met elkaar verbindt.
Daarbij zal natuurlijk gebruik worden gemaakt van bestaande fietspaden, maar er zullen ook ongelijkvloerse of met verkeerslichten beveiligde kruisingen worden gemaakt. Bekeken zal worden of de fietsers ook gebruik kunnen maken van de specifieke voetgangersgebieden, buiten de openingstijden van de winkels want anders is het leed niet te overzien.
Ook de voetgangers zelf komen in het plan aan hun trekken.

Geen dorp zonder school

Zeker 50 dorpjes dreigen hun scholen te verliezen, als gevolg van de invoering van de wet op het basisonderwijs, waarbij kleuter — en lagere scholen worden samengevoegd.
Op 1 augustus treedt die wet in werking en dat zou de nekslag betekenen voor tal van pittoreske schooltjes in even pittoreske dorpen. Volgens de Landelijke Vereniging voor Kleine Kernen betekent het verdwijnen van de dorpsschool in veel gevallen ook de doodsteek voor het dorp zelf. De kinderen moeten elders naar school en de kans is daardoor groot dat de gezinnen ook in die andere plaats zullen gaan wonen.
Trouwens, zo stelt de Vereniging, een dorp zonder school is niet aantrekkelijk. De gemeente zal vergrijzen, en allerlei voorzieningen zullen verdwijnen.
Een voorbeeld: in Friesland is het verboden huizen te bouwen in dorpen waar geen school is. Dat komt erop neer, dat met het verdwijnen van de laatste school, ook heel het dorp kan worden afgeschreven.
Geen dorp zonder school.

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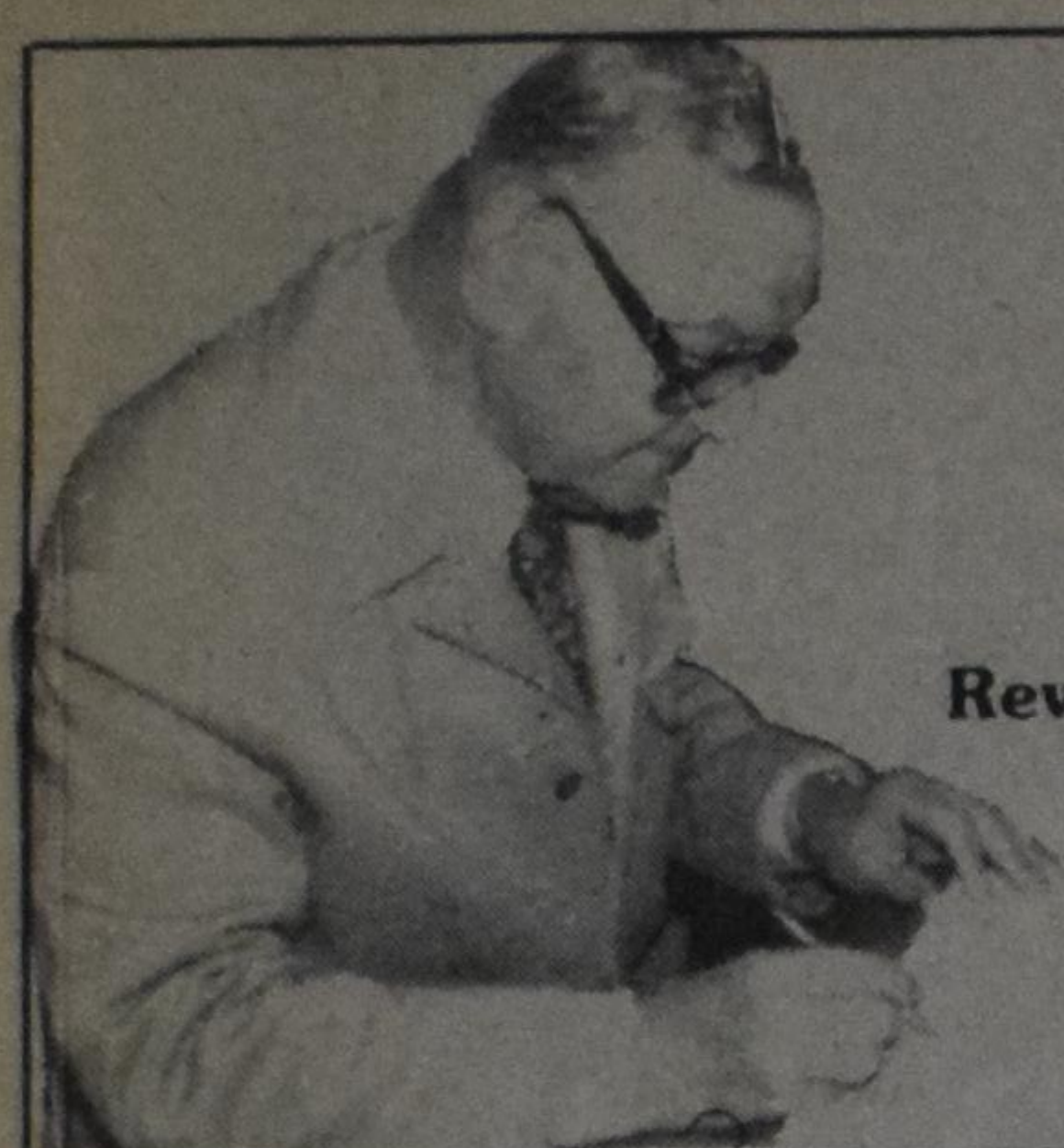
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Books



Building on the rock

Rev. Henry Van Andel

A song of Jesus

Therefore I tell you, do not be anxious about your life ...
Matthew 6:25-34

Before we go into details we take the following portion of the Sermon on the Mount first as a whole. It is like a poem, it can be called a psalm.

The language is beautiful, not only in Greek, but also in my translations. Here Jesus reveals Himself as a poet, a real son of David also in this respect. There are interpreters who divide this scripture portion in strophes. We do not know whether this is correct or not.

What we know is that in these verses Jesus cast His teachings in a beautiful mould. We are reminded that also in literature we can speak of Christian art.

Jesus sang His song of unconcern. He did this while He was humiliated and walked His path of life to the cross. But instead of being worried He looked at the birds in the air and at the flowers in the field, which are created and cared for by His heavenly Father. How much more would He be safe in His Father's hands. And not only He Himself, but also His people.

We can learn two things here.

First, Jesus shows us how we can stop worrying. We too should watch the birds gliding through the air and the flowers springing from plants and trees. They speak of the miracles of God's providence.

In the second place, we must remember that it is only due to Jesus' own restoring work that there is still such beauty in creation. It is the result of His sacrifice that we may take lessons from nature. Therefore we sing:

*This is my Father's world
O, let me never forget
That though the wrong seems oft so strong
God is the Ruler yet.*

Published posthumously.

Christian living

Confronting western culture

The Christian Mindset in a Secular Society, Carl H. Henry, Multnomah Press, Portland, Oregon, 1984; 156 pp. Dr. H.J. Groenewold, Edmonton, Alta.

Henry's collection of addresses and speeches is a challenge to the Christian community to confront contemporary secular culture, to come to terms with modernity, and to hold high the biblical teachings as the only meaningful alternative.

At no time does Henry deny or diminish the many cultural blessings which the people living in the West enjoy. He prizes most highly the guaranteed freedoms under the law and the openness of western societies. He contrasts these liberties to the repression of the totalitarian regimes and concludes that on the whole western culture remains a force for good in the world.

This positive assessment of western and American culture in no way implies an uncritical endorsement. Indeed, Henry contrasts the cultural legacy with the emergence of modernistic trends which may well destroy our society.

Henry is very concerned about the gradual erosion of human freedoms and of the many liberties enjoyed under law. This erosion is caused by the pervasive cultural influence of secular humanism and naturalism. Henry is firmly convinced that naturalism has reduced everything to mindless processes and cannot, therefore, preserve human dignity or express any concern for human welfare.

Contemporary society experiences a tremendous emptiness and lives a present devoid of meaning or purpose.

If everything is meaningless, everything is also irrelevant. Why worry about our freedoms and liberties? We are more concerned about peace — at any price, including freedom — a peace that will allow us to pursue immediate and self-serving ambitions and desires. Self-assertion, self-gratification and self-fulfilment form the modern trinity.

This prophetic concern for contemporary culture also addresses itself to the task of the Christian and the Christian community. Henry warns us that the traditional hand-me-down ideas from the past are hardly relevant for the present day. We must avoid any nostalgic staring into the past as the inspiration for answering all complex questions of today.

Henry points to several trends in the Christian community which may well frustrate any creative attempt to bring Christian healing to culture. He points to the professional Christian nay-sayer: too much

protest, too little theory. These Christians with little depth of insight wander through contemporary culture with myopic or blinkered vision mouthing platitudinous anachronisms.

Another trend in the Christian community is seen in those Christians who are only too eager to endorse the secular values and activities on the misguided assumption that these values are Christian. These Christians applaud free enterprise capitalism and a success theology.

The most dangerous trend, however, is the tendency to seek an amicable arrangement with the world. This co-existence generally takes the form of a secular lifestyle during the week while the Sunday is set aside for God and piety. This arrangement involves the ready acceptance of the secular doctrine of tolerance and its inherent destructiveness of all norms and standards.

Henry speaks so forcefully because he is convinced that the present time is so similar to the days of Christ and the apostles. As in those days, we witness competing and contending faith and cults; we experience a desperate search for meaning in a culture which has abolished meaning; and we are forced, again, to answer the question: "How then shall we live?" The answer to this important question involves the most

profound faith choice: either God or the gods of our time.

Christians, individually and communally, must live holy lives and be true examples to the world. The Christian community must proclaim unequivocally the biblical truths as they speak to all areas of life. Such a proclamation will involve non-negotiable givens and moral absolutes. The Christian may not sacrifice these absolutes in the name of toleration or moral pluralism. To do so will inevitably lead to the destruction of all values and the collapse of society.

This proclamation makes it impossible for the Christian to abandon contemporary culture. Christians, individually and communally, must seek to do justice in society, to help the jobless, the poor, the needy, and all those who reach out. The Christian may not abdicate his social responsibility to the state. The Christian must work diligently to bring healing for the time is short and the workers are few.

Henry offers no grandiose blueprint or strategy to bring about the kingdom. He does not seek to transform all of culture or establish Christian cultural structures and agencies. Henry is primarily concerned with the prophetic side of man's cultural task and with the answer to the question: "Whom will you serve?" This challenge cannot be dismissed!

Canadian

The missing link

Hunting and Fishing Methods of North American Natives, a five book series by R. Stephen Irwin, M.D., Hancock House Publishers Ltd., 50-80pp. Irene Oudyk Suk, Grand Rapids, MI.

The Native Hunter Series is a collection of five books which gives us a detailed look at the hunting and fishing methods of the North American Indians and Eskimos. In doing so, we are provided with a unique insight into the lifestyle of the first native Americans. To survive was their way of life.

R. Stephen Irwin wrote this series to fill a missing chapter in the literature about North America's native peoples. There are volumes written about their art, social structure and language, but there is a lack of information on hunting, fishing and trapping. Given that the survival of these natives depended on this, a total picture of their lifestyle does not seem complete without this knowledge.

The hunting methods the natives used are graphically recorded. The detail provided leaves little to the imagination...

The illustrations and photographs accompanying the text are superb. Not only are they plentiful, but they help to clarify the text.

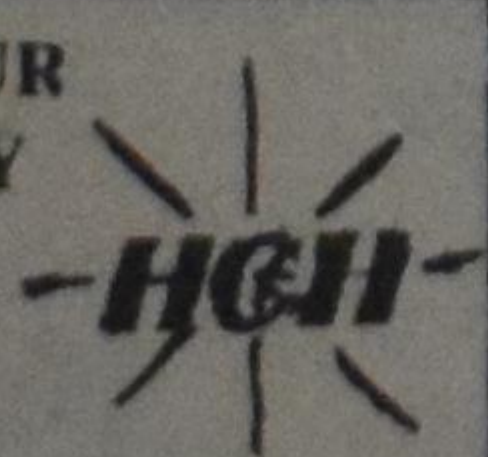
The author paints a vivid picture of North America's terrain, vegetation and climate. A thorough reading of the series gives the reader an unforgettable picture of the land the natives knew so intimately.

An evolutionary bias shines through the text on several occasions.

The difficult sentence structure and vocabulary make this a challenging series for high school students. These books seem best suited as enrichment and research material. Anyone with a keen interest in the lifestyle of North America's Eskimos and Indians would enjoy reading the series.

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